




Division

Section

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FIVE MONTHS. — We are happy to report an increase of receipts during the month of January, as compared with the corresponding month last year, of nearly \$8,400, of which about \$2,400 is from donations and about \$6,000 from legacies. For the first five months of the financial year the receipts have been \$222,134.48, an advance over those of last year at the same date of nearly \$60,000, and an advance beyond the annual average for the corresponding months of the preceding five years of over \$39,000. If this relative advance may continue during the remaining months of the year and may then become permanent for the years to come, we shall have special occasion to "thank God and take courage." Let earnest and united prayers go up in this direction. Every additional dollar bestowed adds just so much to the additional appropriations for the needy and promising work abroad. The intelligence from the mission fields communicated in this issue of the *Herald* will lead every donor to rejoice with exceeding joy that he has been permitted to do something for so blessed a work, and to purpose, if God may confer upon him such honor, to do tenfold more.

THE reports of the inundation in China are not as full as we had anticipated, but the fearful extent of the disaster has not apparently been overestimated. The missionaries in that region are connected with the China Inland Society of England, and one of them, stationed at Chau-kia-keo, who was an eyewitness, reports that the people who were not drowned are perishing from cold and starvation, and that their one cry is, "Bread ! bread !" Even if the overflow could be stopped at once, the land could not be drained so that the next year's crop could be sown. A famine seems inevitable. Another missionary reports that the flooded country covers an area one hundred and thirty-five miles by forty. The people seemed "stunned, hungry, stupid, and dejected, without a rag to wear or a morsel of food." It is a pitiful story, only relieved by the fact that the Chinese government is sending aid as fast and as far as possible.

THE article on "The Tithe : its History," etc., in the January *Missionary Herald*, has been issued in tract form, and copies for free distribution can be obtained of Mr. Charles E. Swett at the Rooms of the American Board. We trust this vigorous tract will find a circulation equal to that of the "Sermon on Tithes," by Blind Hohannes of Harpoot, of which over fifty thousand copies have been issued by the Board.

THE Young People's Society of Christian Endeavor, which has had such a phenomenal growth within the last six years, is spreading rapidly in foreign missionary lands. Societies have been organized in connection with our stations in Japan, China, India, Turkey, and Africa, and our missionaries are finding the methods of this organization specially helpful in stimulating young Christians to active service for Christ. It was a happy thought to make one issue, that of January 12, of *The Golden Rule*, the organ of the United Society, a special missionary number, and a good number it is, giving many facts about the Society and its methods, and bringing together many statements as to its methods of operation at home and abroad. God speed these organizations in the good work in which they are engaged !

MR. BOSWORTH SMITH, in *The Nineteenth Century*, affirms that all that is true in connection with Canon Taylor's strange laudation of Mohammedanism he derived from a volume which he (Mr. Smith) had given to the public many years ago, while the Canon had taken no notice of certain important qualifications which were originally connected with many of these statements. Mr. Smith, from whom the Canon had so heedlessly quoted, assents to the following criticism of his address : "Canon Taylor has constructed, at the expense of Christianity, a rose-colored picture of Islam, by a process of comparison in which Christianity is arraigned for failures in practice, of which Christendom is deeply and penitently conscious, no account being taken of Christian precept ; while Islam is judged by its better precepts only, no account being taken of the frightful shortcomings in Mohammedan practice, even from the standard of the Koran." One would think that after the exposure of his many blunders Canon Taylor would be strongly tempted to imitate the example of the prophet whose faith he has lauded and speedily accomplish another Hegira.

WE welcome among our exchanges two new missionary magazines, *The Missionary Review of the World* and *The Mission Field*, for though the first named is successor to the old *Missionary Review*, it is practically a new magazine. The second number is now before us, and its editors are clearly determined that it shall supply a want which has long been felt for a *general* missionary periodical which in a vigorous yet sympathetic way shall represent the wide world of missions. We would again express our best wishes for the success of the editors in their plans. *The Mission Field* is issued by order of the General Synod of the Reformed (Dutch) Church, which has come to feel the need of an organ representing its missionary work. The first number is bright and attractive, and well sets forth the good work which the Reformed Church is doing in foreign lands.

In a delightful memorial sent us of Mrs. C. C. Wheat, of Oberlin, Ohio, who died November 14, there is this record : "She had already finished the November *Herald*. She did not go to the Church Triumphant in ignorance of what is being done in the Church Militant." There are those on earth who bear Christ's name who seem to have little conception of its militant character. They know so little of its conflicts that it is hard to see how they can have any joy in its victories.

IT will be seen by a communication from Mr. Doane, given among the Letters from the Missions, that we have received another mail from Micronesia. The news is cheering and calls for devout thanksgiving to God. It could hardly have been anticipated that such a settlement of the difficulties between the natives and the Spanish government could have been made so speedily and without the shedding of blood. The *Morning Star* reached Ponape November 18, and the American man-of-war *Essex* arrived on the next day. Though the services of these vessels were not needed, as the settlement of the troubles had been made prior to their arrival, their coming gave great delight to our missionaries and will certainly be helpful in giving the impression at Ponape and Manila that our missionaries are cared for by our national authorities. The *Essex* remained a few days at Ponape, and the intercourse between the officers and the missionaries was very pleasant. Captain Garland is quite enthusiastic over the action of our government in thus sending a vessel to look after the interests of our missionaries, and in a private letter to a friend says: "I advise all Americans, whether Christians or not, to get down on their knees and return thanks for having been born in free America." He reports that the *Star* had had a successful trip through the Gilbert Islands, having been absent from Kusaie seventy-one and a half days. On account of the work to be done and the unusual prevalence of calms, the captain does not think it probable he can reach Honolulu before May first. But we must refer our readers to Mr. Doane's letter, in which they will learn of the wonderful deliverance God has wrought in answer to the prayers of his people. No wonder that he and his associates are singing Te Deums. Let Christian hearts everywhere join them in their hallelujahs.

THE Japan newspapers report the ceremonies at the opening, December 15, of the last link of the railway connecting Sendai with Tokyo. The line was opened from Tokyo to Koriyama, one hundred and thirty-seven miles, in July last. The section just completed is eighty-seven miles in length, and now Sendai, the most northern station of our mission, is in quick and easy communication with the capital city of the empire. This road has required higher engineering skill than any heretofore constructed in Japan, and it was built entirely without foreign aid.

THE slave-trade between Africa and Arabia is far from being suppressed. According to *L'Afrique* there is, on the borders of the Red Sea, a regular price current for slaves. Girls from 10 to 15 years of age bring from \$80 to \$100; boys from 7 to 11, \$60 to \$80; young women from 16 to 22, \$50 to \$70; young men from 15 to 26, \$30 to \$50. The slave caravans rarely have men who are above 25 years of age. It has been a question as to what became of these slaves after they entered Arabia. It is now affirmed that Moslem pilgrims to Mecca, coming from various parts of the world, take back with them to their homes slaves of both sexes. This is the case at Constantinople, for, though the traffic is prohibited by law, evasions are winked at. The trade is wholly in the hands of Moslems, and the open market which makes the trade profitable is under the shadow of the shrine of their prophet.

THE library of the American Board has received an interesting and valuable gift from Rev. Dr. Farnsworth, of Cesarea, Turkey. It is an illuminated manuscript copy of the Four Gospels in the ancient Armenian, and bears date of A.D. 1561. It is written on thick paper much resembling parchment, and the clearness and beauty of the writing are remarkable. Dr. Farnsworth calls attention to some peculiarities of this copy in which it varies from the *Mesrob* version. The passages Mark 16: 9-20; John 5: a part of the third and the fourth verses; and John 7: 53 to 8: 11 inclusive, are omitted, as was done, either actually or practically, by our recent revisers. But this copy gives the Doxology at the close of the Lord's Prayer, Matthew 6: 31. The volume closes with John 21: 23, followed by a prayer and a few remarks of the copyist, and then gives the twenty-fourth and twenty-fifth verses as found in our version. This corresponds with the opinion of many commentators that the last two verses of John's Gospel as given in our version were not written by the evangelist, but are of the nature of a note by the penman. Though this Armenian copy of the Gospels is not divided into chapters or verses, there is a system of divisions and minute subdivisions on the margin or between the columns. An index also precedes each Gospel, which would in some sort serve as a harmony. Dr. Farnsworth found this valuable volume in a private house at one of the out-stations of Cesarea, where it was little valued and not at all used.

IN a volume entitled "The Republic of Mexico in 1876," by Antonio Garcia Cubas, translated by George E. Henderson, and published in the city of Mexico, we have an interesting though brief account of the political and ethnographical division of the population, character, habits, customs, and vocations of its inhabitants—a small volume attempting a great work, but withal interesting. We are specially interested in a table giving the names of 108 different Indian languages, not including dialectic divisions. In view of such an array of languages, it is fortunate for missionary operations that these Indians, for the most part, are sufficiently acquainted with the Spanish language to enable them to receive religious instruction in that tongue. We are confirmed in the conviction that it will not be necessary to master these Indian languages by letters recently received, in response to inquiries on the subject addressed to missionaries in different portions of Mexico, and are happily relieved of some doubts on the subject raised by statements lately put forth by Bishop Hurst.

MR. ROBERT ARTHINGTON, of Leeds, England, has offered the sum of \$75,000, to be placed at the disposal of a council consisting of representatives of the London, the English Baptist, and the Free Church of Scotland Foreign Missionary Societies, for the purpose of establishing a mission to the tribes in the northern portion of South America. Among the conditions imposed by Mr. Arthington is the use of a steamer on the Amazon River. The scheme has been under consideration by the three societies, but the Free Church has already replied that it feels constrained to confine its energies to the fields it has already entered, in which extension is urgently required.

OUR attention has been called by a pastor in Connecticut to the beautiful portraiture of an ideal missionary, given by Levi Parsons nearly seventy years ago as he was making ready to go as missionary to Palestine. Mr. Parsons, doubtless, felt that, like all other missionaries, he was far from attaining the standard which he here indicates, but every earnest ambassador of Christ should have before him the highest ideal. "Were I to describe the character of a true missionary," writes Mr. Parsons, "he should be one whose eyes were closed upon the world and fixed steadily upon the visions of God. In his closet he should every day wrestle in prayer till his face shone with the glory of heaven. He should pour forth the sighs of a broken heart, and wait at the footstool of mercy till the Saviour appeared in his beauty and glory. In conversation he should be serious, unaffected, and instructive, accommodating himself to the most illiterate child, and yet enriching the higher circles with the ardor of his devotions. He should be modest and pliable, but inflexible in the support of the truth as it is in Jesus. Passing by the unessential points of difference existing among real Christians, his attention should be fixed upon the salvation of sinners and the universal diffusion of light and knowledge. In the desk, his feelings should vibrate to every sentiment proclaimed, and the ardor of piety should be diffused through every sentence. He should know how to fix every eye and engage the affections of every heart. He should be able to discern the feelings of piety, though concealed in the rubbish of education, prejudice, or sloth. He should drive the hypocrite from the strongholds of delusion, and open to the stupid sinner the torments of the damned. He should consider himself a messenger from heaven, a guide to souls, an example to all who believe. He should be always ready to be summoned to his Judge, with the animating assurance of receiving the reward of a faithful and devoted servant of Jesus."

OUR friends have been very generous in responding to repeated calls for books for the use of native preachers and teachers in mission lands. Recently a New England pastor has made a most valuable donation of some three hundred volumes, entirely new, for distribution in Japan. Now comes a further call in behalf of the theological graduates at Kyoto for copies of Schaff's Bible Dictionary, Ellicott's Handy Commentaries, Moody's and Pentecost's Sermons, Arthur's Tongue of Fire, Phelps's Still Hour, H. B. Smith's Theology, and Fisher's Beginnings of Christianity, and The Reformation. Money is also asked for the purchase of Christian books in Chinese and Japanese for the use of those preachers who cannot read English. We think there are those in our land who would be glad to respond to these calls from Japan.

OUR missionaries find it difficult to give instruction to the Chinese in sacred song. The tones in the language prevent the use, in their hymns, of some words having peculiar inflections. Rev. Arthur H. Smith writes of Chinese singing as, in its native state, "not only a howling wilderness of psalmody, but after the most careful instruction it constantly deteriorates, and ere one knows it, the singers are found 'each wandering in a different way, but all on the downward road.'"

WE have received a copy of the report forwarded by Commander Jewell, of the United States man-of-war *Essex*, in reference to the visit of this vessel at Ponape. He speaks of the happy settlement of affairs at the island and of the courtesy and moderation shown by the Spanish governor, Don Luis Cadarso. The governor repeatedly expressed to Commander Jewell his appreciation "of the great assistance he had received from Messrs. Doane and Rand in his adjustment of difficulties with the natives, and stated that it had given him pleasure to bring the fact to the attention of his government." The visit of the *Essex* to Ponape was altogether a happy circumstance, helpful to our missionaries and creditable to our government.

WE congratulate our friends of the United Presbyterian Board on the remarkable success of their mission in India, as detailed in their last Annual Report. The mission, located in the northern portion of the empire, just south of Kashmir, consists of but seven ordained missionaries with their families, with the usual complement of unmarried women. In this mission, during the year under review, 1,934 persons came out from the darkness of heathenism and made profession of their faith in Christ. The native church, of 2,176 members in 1885, had 4,019 at the close of 1886. This movement, great as it was, seems to have been a very quiet one, and the additions appear to have come from many rather than from a few villages. An awakening like this we have been anticipating in the older missions, as the fruit of long and patient seed-sowing; and we would hope that this is but the beginning of a movement that shall sweep over India, bringing in thousands and tens of thousands who have been waiting, as it were, for some special influence of the Holy Spirit, to lead them out from their old associations into the Church of Christ.

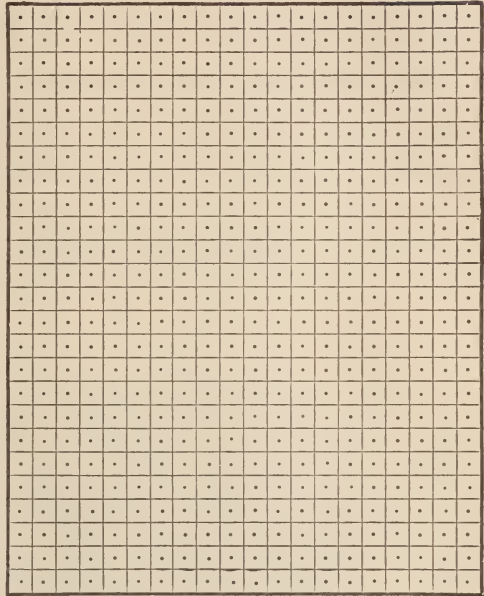
DR. BLODGET, of China, reports from Peking that it has come to his knowledge that a society has been formed in Ceylon for the propagation of Buddhism throughout the world, and that this society has sent a letter, written in English, to Prince Ch'un, father of the Emperor of China, requesting permission for a commission from their own number to visit Thibet and the city of Lassa. This letter is in the hands of Marquis T'seng, to be forwarded to the prince.

REV. DR. SOMERVILLE, whose excellent work in Prague and vicinity was reported in the *Herald* for January, seems to have been welcomed with extraordinary interest at Vienna. Quite unexpectedly permission was given him to hold meetings, which were so attractive that hundreds of would-be hearers could not get admission to the hall in which he spoke. He especially addressed Jews, endeavoring to show them that their Jewish faith should lead them to Christianity.

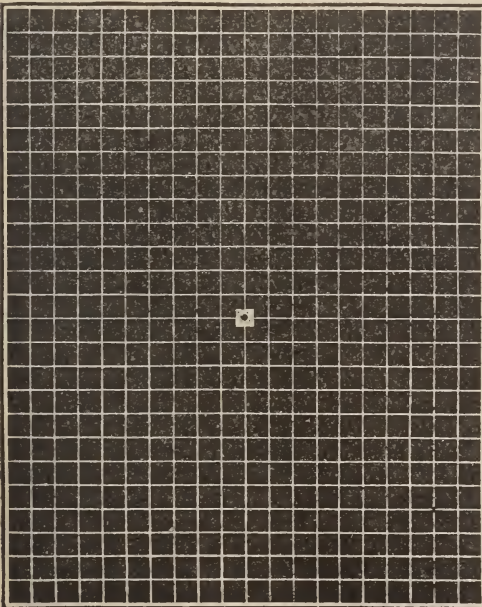
ONE of the sad results of the famine in Turkey is the distress into which our native missionary helpers are brought by the increased cost of provisions. When wheat was worth about one third of the price at which it is now selling, these helpers received just sufficient salary to enable them to live. What shall be done for them now? Practically, two thirds of their support has been cut off by the rise in prices.

THE DISTRIBUTION OF CHRISTIAN WORKERS.

A LEAFLET which is full of striking suggestions has just been issued by William E. Blackstone, of Chicago,¹ presenting to the eye by diagrams the facts respecting the distribution of Protestant ministers throughout the United States and the unevangelized world. Within the United States there is, in round numbers, one minister to about 800 people (population, 60,000,000; ministers, 78,864), whereas in heathen, Mohammedan, and strictly Roman Catholic countries there is only one missionary to 400,000 souls. The accompanying diagrams will aid us in the appreciation of this fact. Each of the large blocks represents 400,000 souls and each of the smaller squares represents 800. The white square



HOME. 400,000 SOULS, 500 MINISTERS.



FOREIGN. 400,000 SOULS, ONE MISSIONARY.

in the center of the dark block stands for the 258 converts in the midst of 400,000 souls in unevangelized lands, and the one small dot is for the single missionary in the midst of these hundreds of thousands. In the lighter block, standing for 400,000 in the United States, each of the 500 smaller squares (800 people) has a minister. The proportion of these Christian workers in our own and heathen lands, keeping in view the field to be cultivated, is as 500 to one.

Mr. Blackstone's leaflet gives another suggestive diagram based on statistics given in Rev. Dr. Josiah Strong's book, "Our Country." It represents the wealth of Protestant church

¹ This leaflet can be obtained by addressing W. E. Blackstone, Oak Park, Cook County, Illinois. Price, 30 cents per 100 copies, postpaid.

members in the United States. Taking the reports of the United States census as to the wealth in our country, and on the supposition, which is probably correct, that a fair share of this wealth is in the hands of Christian men, it is believed that property of the value of over eleven thousand millions of dollars is in the hands of these Protestant church members. The annual increase of the wealth of these professing disciples of Christ, over and above the cost of living, is set down at nearly five hundred millions. Their total annual contributions to foreign missions amount to about four millions. This is represented by one small square. Then the annual increase of the wealth of professing Christians should be represented by one hundred and twenty-four such squares, and their accumulated wealth by two thousand seven hundred and sixty-nine squares. Is this a showing that will stand examination now? And how will it stand the judgment of the Great Day?

THE FAMINE IN TURKEY.—INCREASING DISTRESS.

THE sorrowful tidings received from missionaries and others in Turkey compel us to present once more, in the interests of humanity, the case of starving men and women in the central and eastern portions of that empire. It should be borne in mind that at the present time there are two distinct famines in Turkey, in districts separated by several hundred miles: the first caused by a terrible drought in Central Turkey, on the Cilician Plain, usually so fertile; the other in Eastern Turkey, in the Jebel Toor district and the surrounding region, covering an area not less than 10,000 square miles, where the crops for the past three years have been devoured by locusts. The American Board cannot, of course, use the regular contributions into its treasury for ministering to the physical wants of the people among whom its missionaries are located, but these missionaries can not, and would not, shut their ears to the cry of the sufferers about them; and their reports we must transmit to the people in our favored land, who ought to come to the relief of their fellow-beings now in sore distress. Already, through the representations sent forth from our Missionary Rooms, nearly \$20,000 have been contributed and forwarded to the relief of famine-stricken people in these two sections of Turkey; by far the larger portion having gone to Central Turkey, but the distress is increasing, and the call must be renewed. It is now or never that aid must be rendered. A committee of missionaries, merchants, and other foreign residents in Constantinople has undertaken to distribute such relief funds as shall be sent. A despatch from Constantinople, February 9, from this committee, reports that their funds are exhausted, and that people at Adana are dying from hunger. The following extract from a letter of Rev. Mr. Montgomery, dated Adana, December '30, presents briefly the state of affairs in Central Turkey:—

“The winter is rendering the condition of these poor much more distressing, as many of them have sold their bedding and clothing to buy bread. Women have sold their last dresses, and men their coats off their backs, so that many are naked. The suffering on every side of us is heartrending. The weaker ones are dying off with various diseases induced by hunger and cold, and some cases of

death from actual starvation are reported here and in Sis. I hope the kind people of America will not slacken their contributions now. Thousands have been kept alive until now, and if we can pull them through three or four months more, there is a prospect of better times for them. The rains are abundant this season."

No relief from the new crops can be obtained before June, and if provision can be made for the intervening months, the crisis will be past.

From Eastern Turkey, we give an extract from a letter of Rev. Mr. Gates, of Mardin, who had just visited the Jebel Toor district, and who wrote from Midyat, December 28:—

"There are 366 villages in the region of which Midyat is the government centre. I have visited twenty of them, going from house to house, examining the jars and bins in which the people keep their stores, looking into every nook and corner, often with a lighted candle because of the darkness which prevails in the village houses. I have found the people in a deplorable state. There are yet six months before the next harvest, and men, women, and children are already starving. I have found them without clothing, without bedding, without food, their children crying for bread. In some places they are gathering the grass, which has just begun to spring up, and eating it. They have gathered the figs which dried up and fell off without ripening in the summer. They grind these and mix them with millet and make bread. They also mix straw with their millet. They eat the skins of the grapes from which the juice has been pressed out to make syrup, and the bran from wheat, barley, and millet. They eat acorns wherever they can find them, but unfortunately there are very few acorns this year. There is every prospect of a severe famine. I have already given aid to twelve hundred souls, and shall probably aid about five hundred more before I return from Mardin. I have given aid only to those who have not food enough to last them a month. There are, at the least estimate, ten thousand souls in these villages who will be in a starving condition in February. They will need aid for four months (February–May)."

Shall there not be a swift and generous response to this cry of the needy ones? Special contributions are earnestly desired, and may be forwarded to Langdon S. Ward, Treasurer of the American Board, who will remit the amount at once to the committee in charge at Constantinople. It should be borne in mind that the distribution of relief is made as far as possible to needy ones without regard to distinctions of race or creed.

STATEMENT AS TO JAFFNA COLLEGE.

THE funds raised in this country in aid of Jaffna College, Ceylon, are in charge of a Board of Trustees, of which Board Rev. W. H. Willcox, D.D., is president, Rev. N. G. Clark, D.D., secretary, and Charles H. Warner, Esq., treasurer. At the recent annual meeting the Trustees were much gratified by the report of the progress of this institution. The number of students is not large, seventy-three, but the field from which they are drawn is also limited. The instruction given the young men is such as to secure to graduates ready employ-

ment in schools and colleges not only in Ceylon, but in the different missions in India. It is understood far and wide to be a thoroughly Christian college, and its graduates are in demand not only because of the intellectual attainments made, but because of the Christian purpose to use them wisely for the promotion of the gospel.

The financial situation is also favorable. The college has invested funds in this country worth about \$33,000. The Misses Leitch, missionaries of the Board, returning home on a visit, have on their way stopped in Great Britain to secure funds for scholarship purposes, and at last advices had raised about \$15,000. This sum devoted to scholarships will help many worthy young men to the advantages of thorough Christian training. It is believed by the Trustees that this sum will be adequate to the present wants of the college. The Misses Leitch, however, are desirous to secure much larger sums, in view of the work the college is doing as compared with other educational institutions in India. The Ceylon Mission, the Prudential Committee of the American Board, and the Trustees of Jaffna College are all agreed that it is not wise to push this matter of raising funds further at present. While they are grateful for what has been accomplished in Great Britain, they do not favor any special effort to raise funds in this country, and have so informed these most estimable ladies. Seeing the opportunities of wide influence possessed by Jaffna College, and not taking full account of the necessities of other parts of the field and the importance of a wise distribution at many points of the funds that may be secured for Christian education, these ladies have felt themselves free to proceed without due authorization to solicit funds from this country. While we admire their zeal and earnestness, and value what they have done, it is with regret that we feel obliged to withhold this authorization. This is done purely in the interest of other equally deserving institutions and of the work as a whole.

THE CHINESE WALL A FACT.

BY REV. J. H. ROBERTS, OF KALGAN, NORTH CHINA.

To one who has lived close by the Chinese Wall, seeing it every day, and often climbing over it and examining it minutely, it is very amusing to see its existence questioned. A pamphlet has been issued in Paris by Abbé Larrieu, which has been quoted by several papers in the United States, the object of which is to show that though there are scattered towers along certain passes, there is no such thing as "The Great Chinese Wall." The whole story of such a structure is pronounced a fancy and a myth. But this Wall is no more a myth than are the Pyramids of Egypt or the Bunker Hill Monument.

As one goes northwest from Peking, he first sees the Great Wall when in the Nankou Pass, at a distance of thirty-seven miles from Peking. It is made of earth faced with several layers of large brick, and rests on a foundation of cut stone, like the walls around cities commonly seen in China. But this wall asserts its individuality by stretching right away on each side of the valley, up steep slopes, and from peak to peak, till it is lost to view at the top of those high and

picturesque mountains. Here in the Pass is the view of the Wall commonly given in books, impressing the imagination of the youth as he studies his geography. One sees at a glance what herculean efforts must have been put forth to raise so much brick and mortar to such heights, and build it there—a great work of national defence at the time, and a wonder for all subsequent ages to behold. A proverb says that “building the Great Wall spoiled one generation, but saved a thousand.”

Going on up the valley, one sees several forts built like the Great Wall, but not extending far up the mountains. At the summit of the Pass is another branch of the Wall, which follows the highest ridge of that great mountain chain, stretching off to right and left as far as one can see, climbing every peak of the divide. The Wall here is not much ruined, and has about the dimensions given in Williams’s “Middle Kingdom,” namely: twenty-five feet thick at base, fifteen feet thick at top, and from fifteen to thirty feet high. The varying height is due to



THE GREAT WALL ON THE ROAD TO KALGAN, 37 MILES FROM PEKING.

the fact that the top of the Wall does not follow all the inequalities of level at the base. On the south side are a few arched doorways, to admit the soldiers who were to defend it. As one passes the little city of Ch’a Tao, and follows the road toward Kalgan, he begins to cross a gravelly plain, about twenty miles wide. Then looking back toward the east, he has a distant but fine view of the Great Wall. If the weather is good, the Wall almost gleams in the sunshine, extending like a light-gray ribbon along the ridge of the mountains, waving up and down, reaching from summit to summit, surmounted at its highest points by a square tower that stands out against the sky, defying wind and weather, as it once defied the Mongol hordes. The Wall stretches away from Ch’a Tao to the southwest, and the eye can follow it for twenty or thirty miles, except where it crosses deep valleys or is hidden behind the nearer peaks. At the foot of the mountains is a row of towers only about two hundred feet apart, which the eye can trace for a distance of nearly thirty miles, to a point where it enters a valley and is lost to sight among the mountains. These towers probably mark the line

of an old military road occupied by the outposts of the soldiers who were defending the Wall. Every third tower is faced with brick, and might have had a house built on the top of it, as some of them certainly had, in which, if necessary, sixty soldiers could live. Perhaps the Abbé Larrieu, who declares the Great Wall a myth, saw only these towers, and did not lift his eyes to the mountain-tops. Or he may have ridden through the Pass in a mule-litter, the windows of which are too low to give one a sight of the mountains. Or M. Larrieu may have been absorbed in reading a book. But how can he affirm from what he has *not* seen, that what many others *have* seen is a lie and a myth?

But leaving the region above described, and going on to Kalgan, one reaches the more ancient branch of the Great Wall. There is the genuine Wall erected by the haughty Emperor Ch'in Shih Huang, B.C. 21-204. It is great in length and in antiquity, but not great in any other respect, except in the vast labor and expense and the number of lives it must have cost. The sight of it is disappointing. It is only about fifteen feet high, and twelve feet thick at the base. Its sides curve inward as they go up, and the ridge at the top is less than a foot thick, too thin in many places for a man to stand upon it without difficulty. It is built of irregular blocks of stone, dug out of the ground on the outer (that is, Mongolian) side, by which the level of the ground on that side was lowered, and the relative height of the Wall increased. We are told by a geologist, Mr. Hague, who visited Kalgan, that the rocks there are mostly a porphyritic trachyte. It is a porous kind of rock, evidently of volcanic origin. The builders of the Wall used whatever materials were most convenient, and therefore different kinds of rock in different localities, and where rock was scarce, they used earth hardened by pounding—generally the yellow earth of the loess formations. Short portions of the Wall near Kalgan have lime between the stones, but as this is not the case elsewhere, these parts must have been rebuilt at some later time. The old brick towers on the Wall near the city are quite picturesque.

From the mission premises of the American Board at Kalgan, the Wall can be traced from a point five miles to the northwest, following the ridge of the mountains, to the northern end of the city, then climbing the side of Mount Williams to its peak (forty-five hundred feet above the sea, and eighteen hundred feet above Kalgan), and again following the ridge of the mountains away to a still higher peak called Mount Jacob, ten miles to the east. This ancient branch of the Wall is much broken down, and in many places is merely a long heap of stones. But it can be identified at any place by the towers near it, and by its habit, so to speak, of following the divide, and of climbing the most inaccessible peaks.

I have crossed this Wall in eight different localities besides Kalgan, and will note them in their order, going from west to east.

(1) At *T'è Shêng K'ou*, Shanse, one hundred and twenty miles west of Kalgan, the Wall is made of pounded earth. I followed its course for several miles, and found some parts of it were thirty-five feet high.

(2) At *H'sin P'ing K'ou*, fifty miles west by southwest from Kalgan, where it is also made of earth, fifteen to twenty feet high.

(3) At *Hànōre*, fifteen miles northwest of Kalgan, the Wall looks like a

long heap of stones thrown loosely together. Here the level is over five thousand feet above the sea.

(4) At *Ta Pai Liang*, fifty-seven miles east of Kalgan, the Wall is like that at *Hänöre*, only still more ruined.

(5) At *Chuang K'ò Li*, a few miles north of *Ta Pai Liang*.

(6) At a place eight miles west of *Tu Shih K'on*, and sixty-seven "long miles" northeast of Kalgan, where the wall is like that at *Hänöre*.

(7) At *Hun Sha Liang*, ninety miles due east of Kalgan, I crossed the Wall without knowing it. Probably the road was worn down at the top of the hill, till it resembled a ditch, the sides of which prevented my seeing the Wall. During the rest of that day, which was June 21, 1883, we were uncertain which side of the Wall we were on; the map and the people whom we met agreeing in saying that we were in Mongolia, but our feeling was that we were in China Proper, because we had not seen the Wall when we crossed it. But at sunset we crossed it again,

(8) At *Shang Pu*, from north to south, and then we knew that we were entering China Proper from Mongolia, and that we *must* have crossed the Wall at *Hun Sha Liang* without knowing it. The Wall here resembles that at Kalgan, climbing the mountains in both directions.

This completes the list of places where I have crossed the Great Wall, but I have seen it in the distance from *many* other places; and the distance between the extreme parts of it that I have seen is two hundred and sixty miles.

Of the Chinese who live close by the Great Wall, — under its shadow, if you please, — there are two classes of people who never know it nor see it, namely: those who are blind, and those who are very busy — too much absorbed in their business to study the mountain-tops. But neither class would ever think of pronouncing the Great Wall a myth.

AS TO SPECIAL APPEALS. — THE CASE OF SMYRNA.

SPECIAL appeals for money are so often made in the *Missionary Herald* that they have perhaps come to be taken as a matter of course and of no special account. Our readers can have very little idea of the constant embarrassments which surround the Prudential Committee through the lack of funds to meet needs which are great and often imperative. In the division of missionary fields among different societies, the responsibility for giving the gospel to over one hundred millions of souls has been laid upon the American Board. We have no right to claim the exclusive occupation of any field unless the occupation is efficient. And this efficient occupation of any field requires plans which shall secure permanent results. It implies not only evangelization, but civilization growing out of it, and this success cannot be obtained without large expenditure.

Few missions have had more marked proofs of the divine blessing than those of the American Board. Our trustworthy brethren and sisters at the front often see doors opened in answer to their prayers. Not to follow where providence leads implies disloyalty or a lack of faith. The case is so clear that they are

confident that the Committee will approve the plan and make the necessary appropriation. The plan commends itself to the Committee, but it is compelled at once to face the financial side of the question. The Committee has no money of its own except as its members, as individuals, contribute from their own pockets, as they do continually and to the extent of their ability. It is the agent of the Christian public, and it can disburse only what it receives. So great is our distaste for oft-repeated appeals, and so essential is it to keep the expenditures of the Board within its probable receipts, that many such applications are refused. The Committee has no more painful work than this. They know the disappointment and sorrow which their decision will carry to trustworthy and devoted men and women, but there seems to be no available alternative. Our missionary brethren cannot understand why their hands are so tied, and why the work to which they have consecrated their lives should be hindered and important plans defeated for the lack of a little money. It is often set down to the apathy of the Committee or to their failure to comprehend the situation. They are disappointed, often disheartened, and sometimes even disgusted.

The demand for increased contributions comes largely in consequence of the prosperity of the missions. The work is developing on every hand, but is not the wealth of the home churches, as a whole, also increasing? Would not a just view of stewardship demand an increase in contributions which shall bear a more proper relation to the claims of the Lord's work and to the means which he has placed at our disposal? Does the present standard of giving fairly represent Christian duty and privilege?

The above has been written in part to show the constant embarrassment which is experienced at the Missionary Rooms in view of claims for aid to worthy objects from all parts of the world, when the means are not at hand to meet them, and in part because we are constrained just now to lay before our readers the wants of the field which centres about Smyrna. This is the "Asia" of the Acts of the Apostles, and embraces the seven churches of the Apocalypse.

Smyrna is one of the oldest stations of the Board. It occupies the largest and most populous territory of any station in Turkey. The Greeks are very numerous, and there are many Armenians. Like all large commercial centres, the city of Smyrna has not been a very hopeful missionary field. For various reasons its occupation as a station has been irregular, and the work has not been pressed as it should have been. The Greeks, until within a comparatively short time, have been indifferent or opposed to gospel influences. Thus the great outlying district which belongs to Smyrna is practically undeveloped. Only six places are occupied as out-stations. Within a few years measures have been taken to give greater efficiency to the work at the central station, which have required increased expenditure for buildings and enlarged plans for schools; but the enlargement appears to have been already justified by newly awakened interest.

Letters have been received from Mr. Bartlett, giving an interesting account of a tour of seven hundred and fifty miles, and occupying forty-six days, which he had recently made in company with a faithful evangelist, and he says that it was "the most encouraging and interesting" that he had made during the twenty years of his missionary life, the most of which had been spent in the Cesarea

field. Extracts from some of these letters will be found in the last number of the *Herald*. Mr. Bartlett says, in reviewing the tour: "There is certainly a preparation for the preaching of the Word in all these large towns which I have never seen before. In the places visited we preached nearly every evening, and with daily increasing audiences, who listened as though they were hungry for the truth. If I could have spent the whole winter in visiting places where no preacher has ever labored, I could have found eager listeners everywhere."

Mr. McNaughton, who was sent to Smyrna last autumn, writes that "the possibilities for work in the Smyrna field are overwhelming. The opportunities for filling a life full of service are certainly sufficient to gratify the most ambitious. A field of greater responsibility, of greater opportunity, and hence of greater privilege could hardly present itself to one just entering this grand work." During Mr. Bartlett's absence this young brother did what he could, without a knowledge of the language, to help on the work in Smyrna, and was much encouraged by the result, so that on Mr. Bartlett's return both of them were filled with joy at the signs of promise at the station and in the interior. What, then, was their disappointment and dismay on receiving the notice of the appropriations for the Smyrna field for 1888, to learn that instead of allowing plans for further enlargement, the Prudential Committee was unable to promise the amount needed for enlargement already begun, unless special contributions for this specific purpose should be received. The failure to receive these contributions would not only forbid the employment of one or two men who had come to them, as they thought, in answer to prayer, for greatly needed service, but would also compel them to dismiss two or three valuable men already in employ. This they felt that they could not do without another appeal to the Rooms. They have assumed the support of these men from their own small salaries until a definite decision can be made known to them. What answer shall the Committee send? Or, rather, what answer will the churches send through the Committee? The additional sum of about \$650 is needed. Is there not some person who would be glad to identify himself with the work of reintroducing the gospel in the region where the seven churches of the Apocalypse were planted, and become a co-worker with our brethren in Smyrna by pledging, in addition to ordinary gifts, a special annual contribution to our treasury for this purpose? An immediate response is requested, and let special prayer be offered that all the signs of promise in that large and important field may be more than realized. This is only one call of many which might be made from Western Turkey alone, not to speak of other missions. The truth is, that not less than \$25,000 in addition to appropriations already made is greatly needed.

THE HON. PETER PARKER, M.D.

The death of this venerable man, which occurred at Washington, D. C., January 10, 1888, takes from earth the last personal link which has connected the present with the early missionaries of the American Board in China. Dr.

Parker¹ was the associate of Bridgman and Abeel, having joined the mission in Canton in 1834, only five years after the arrival of these pioneers. Though an ordained minister, his first and great work as a missionary was in connection with the hospital at Canton, where all forms of disease were treated, especially those connected with the eye. Within six years of the opening of this hospital not less than 12,000 cases had been treated. It should be borne in mind that at the period when this undertaking commenced, the Chinese were bitterly prejudiced against foreigners, and were slow to commit themselves to the care of foreign physicians. This medical work was of the greatest value in disarming prejudice. The Chinese soon began to appreciate the benevolent character of the enterprise. They learned to trust the foreigners.

Dr. S. Wells Williams says, in his "Middle Kingdom": "The surgical operations attracted much notice, and successful cures were spoken of abroad and served to advertise and recommend the institution to the higher ranks of native society." Dr. Parker reported at the time that the number of patients was limited only by his ability to receive them. The hospital was a preaching-place and the patients came under the benign influence of Christian truth. Their expressions of gratitude were hearty and numerous. In a letter written in 1835 Dr. Parker speaks of the gratitude manifested by those who are cured, and adds: "I need not assure you that I endeavor to use these occasions, when even heathen hearts feel, to point them to the true source of their blessings, and to my own self as but a servant of the God of heaven and a follower of Jesus Christ."

In 1844 Dr. Parker, with the consent of the Board, accepted an appointment as Secretary of the United States Legation in China in order that he might assist the United States Minister, the Hon. Caleb Cushing, in negotiating a treaty with China. Subsequently he was made United States Commissioner to revise this treaty of 1844. In writing of this matter in a letter published in the *Missionary Herald* of 1845, Dr. Parker says: "It was not without reluctance that I turned aside for a time from my appropriate labors, but the prospect of having so good an opportunity to promote the great object of my life in China induced me to make a stronger effort to overcome the obstacles which were in the way. The result has more than realized my expectations." These services of Dr. Parker in connection with the treaties between the United States and China should be gratefully recognized, especially in view of the bearing of these treaties upon the opening of the empire to the preaching of the gospel.

Though his connection with the Board ceased in 1847, he continued his relations to the medical work until 1855, and returned home in 1857, having rendered a notable service to China and the United States as well as to the cause of missions. Dr. Parker was with S. Wells Williams and others on board the *Morrison* in 1837, when this vessel sought to return to their country some Japanese who had been cast away at sea. This was the first attempt for some centuries on the part of foreigners to enter Japan, and it was rudely repulsed by the Japanese.

¹ Peter Parker born at Framingham, Massachusetts, June 18, 1804; studied at Amherst College three years; graduated at Yale College in 1831, and at the Medical School in 1834; ordained at Philadelphia May 16, 1834; embarked from New York June 3, 1834; arrived at Canton October 26, 1834. Married March 29, 1841, Miss Harriet Colby Webster, of Maine. (Mrs. Parker was the first foreign woman to reside in Canton.) Returned to the United States in 1857, residing at Framingham, Mass., and Washington, D. C.; died at Washington January 10, 1888.

In Dr. Parker's offer of himself to the Board as a missionary, dated October 12, 1831, we find the following record: "No subject so deeply excites my interest as that of preaching the gospel to those who have never heard it. No memoirs so interesting as those of Brainerd, Martyn, Mills, Fisk, Parsons, and the young Urquhart, and of missionaries generally. I have never realized that I should be a minister at home, but when thinking of preaching the gospel I have imagined myself among the heathen."

In the providence of God the special form of service which he was permitted to render to the heathen was quite different from that the young missionary had marked out for himself. In the technical sense of the word he did not preach much, but his life and his works brought to thousands of Chinese their first and most impressive lessons concerning the gospel of Christ, and they paved the way for the opening of the great empire to the hundreds of preachers who now freely utter the message of salvation in most of her provinces. Dr. Parker retained until the close of his life the deepest interest in China and in foreign missions. He was a Corporate Member of the American Board and sought by speech and pen and purse to aid in its work.

IN MEMORIAM. — MRS. JOSIAH TYLER.¹

BY REV. WILLIAM IRELAND, AMANZIMTOTE, NATAL.

It is with deep sorrow that we record the death of our esteemed and beloved sister, Mrs. Josiah Tyler, of the Zulu Mission in South Africa. Our whole mission feels sorely bereaved.

Mrs. Tyler had been failing in health for more than two years; but a severe cold, caught in February, 1887, resulted in a distressing attack of pneumonia in the following March, from which she never fully rallied. Gradually she became less equal to her multitudinous cares and labors, though her warm interest in all that pertained to them never failed. Her general weakness resulted at last in pulmonary consumption, and the progress of the disease since last July has been rapid. Everything was done for the comfort of the sufferer. Her two physicians spoke with admiration and wonder of her gentle acquiescence and peace of mind, and her constant self-forgetfulness and consideration made it a privilege to minister to her wants. Two kind English friends, and Mrs. Abby T. Wilder, who knew Mrs. Tyler before her marriage and had long been her associate in the mission, shared with the kindred in the constant watching required. Mrs. Wilder's tender care and judicious aid were specially grateful to the bereaved family, as well as to the dear one who has gone.

Mrs. Tyler had been full of longing to revisit her native land, to see her absent children and numerous relatives and friends, but when told by her physician of her critical condition, she calmly said: "It is all right," and gave up her cherished hopes without a regret or murmur, feeling that God had planned better

¹ Susan W. (Clark) Tyler was born at Northampton, Mass., March 22, 1828; educated at Northampton, uniting with the church in that place October, 1840; married Rev. Josiah Tyler, February 27, 1849; sailed from Boston for Natal, April 7, 1849, in company with Messrs. Abraham and Wilder and their wives; died at Umsunduzi, Natal, November 17, 1887.

things for her. Her loving messages are precious legacies to many. As long as she was able to converse, her room was the centre of peacefulness, brightness, and joy, and she begged to have no sorrow or gloom felt, or tears shed, as she was simply "going home." Her earnest words of appeal to the natives who entered her sickroom, or, when too weak to speak, her bright smile and peaceful face, were powerful influences for good. Almost daily she enjoined upon those about her to study the Bible for their spiritual growth and strength, and she seemed to find wondrous joy in meditating upon familiar passages. One missionary brother sent as his word of greeting to her, the first verse of

"Jesus, lover of my soul."

She looked brightly as his message was read to her, replying, "How many hundred times I've said that beautiful hymn over since I've lain here! Tell good Brother B. that I have n't had any billows yet. Perhaps they will roll over me, but I think not; and I'm not afraid. Christ is so very close, and I'll trust it all to him."

Early Thursday morning, November 17, 1887, Mrs. Tyler passed gently away, in the sixtieth year of her age. At the last she uttered no word or sign, but two days before she had sent her love to all, "both black and white." At the funeral, which took place the day following, there were present eight ordained ministers, and it was truthfully said that "the grave has not closed in Natal over one who led a purer, gentler, and more useful life." The day of the funeral was bright and pleasant, and a large concourse of natives from Esidumbini — Mrs. Tyler's first home in Natal — as well as from the immediate vicinity were present.

Much sympathy will be felt for the absent children, including the third daughter, who was on the ocean, on the way out to her native land, and who, instead of meeting the warm, loving clasp and tender smile, has arrived to find that, two weeks before, the sods had closed over the earthly remains of her dearly loved mother.

Becoming a Christian early in life, Mrs. Tyler gave herself to the missionary work with all her heart and soul, and during all these years has impressed those who have had the privilege of knowing her, as one who possessed an unusually faultless character, and whose life was filled with Christian consecration.

Entering the field at the early age of twenty-one, she rapidly developed qualities which eminently fitted her for her lifework; and she has been, in spite of her delicate physical organization, a tower of strength to her husband. Mrs. Tyler's genuine interest in the Zulus was ever finding ways to manifest itself in their behalf, especially by her judicious advice to them when in trouble. Hence we are not surprised that large numbers of them, both Christians and heathen, learned implicitly to trust her, and to love her oftentimes better than their own kindred.

THE TWO TAYLORS.

GREAT interest is felt in the success of Bishop Taylor's mission in Africa. The Bishop has entered upon his work with great enthusiasm and with a boldness that at once excites a lively sympathy in his behalf. Men and women

accept his call for volunteers, and others furnish him ample funds for his enterprise. The last report we have seen of the number of "missionaries" under his care, including all ages, men, women, and children, was seventy-eight; but we have seen no recent statement as to their classification, whether ministers, physicians, or lay workers. His plan is to make the missionaries self-supporting when they are once in the field, and properly equipped for industrial pursuits, whether in agriculture or mechanical arts. This is considerably in advance of what has been attempted by the Moravians and other German societies. It combines civilization and Christianity, putting civilization first, as a means of supporting the missionary staff, and of attracting the favorable regard of the native population. How much time and strength these missionary colonists — for such they are — may have for purely evangelistic work, after supplying their physical necessities by their own labors in the cultivation of the soil, does not appear. It has hitherto been thought the wiser course for the missionary to employ natives to do what they can do, and leave him free to do what they cannot do — such work as reducing their languages to writing, preparing books for educational purposes; and, above all, that he may give himself to the preaching of the gospel and laying foundations of Christian institutions. Whether a man capable of the latter work should devote the most of his time to securing for himself and family the necessities of life, is the question that waits solution through Bishop Taylor's scheme. It is an interesting experiment, and one on which it is not yet time to pronounce an opinion, even as to the economy of the enterprise, to say nothing of its spiritual results.

We should be glad to see a detailed statement of the expense annually incurred for all objects; the number of missionaries engaged in the different branches of labor; the number deceased or disabled by sickness, and of those who have given up the service, deeming themselves unfit for it, or dissatisfied with it; also concerning the number of natives who give evidence of spiritual renewal and consecration to Christ. Of course a few years must elapse before an accurate estimate can be made. We can then judge better of the economy as to men and means employed by Bishop Taylor, as compared with the methods of older missionary organizations.

The same remark will apply quite as well in many particulars to the China Inland Mission, which has of late attracted so much attention in Great Britain and has carried its operations so widely over China. This society, under the lead of J. Hudson Taylor, has done a good deal of pioneer work, distributed a good many copies of the Scriptures, and made Christianity known, at least by name, in regions not before reached. It has acted largely on the "faith principle" in securing both missionaries and the means to sustain them; presenting with some prominence the premillenarian idea of securing the proclamation of the gospel far and wide in order to hasten the personal coming of our Lord, rather than of building up his kingdom among men by existing agencies; and counting, too, on the readiness of good people everywhere to do what they do a little differently from others who trust well-tried and honored missionary societies. While some men of high character for intellectual and spiritual attainments have given themselves to the work of the China Inland Mission, we infer that

many have been accepted who might not otherwise have found their way to the foreign field. Here, too, we would like to see accurate returns of losses as well as of gains, that we might estimate more wisely the economy of the methods employed. True, it may be said that this is a matter of little moment, as there is no lack of persons eager to go, and there is money enough to send them. If many prove themselves unfit, or perish by the way, and if zeal sometimes outruns discretion, still it is of little moment provided the end is reached and the gospel is made known. We are not quite clear as to the propriety of such a conclusion, nor are we clear that wiser methods might not secure the end more readily, and at much greater economy of means.

Letters from the Missions.

Micronesian Mission.

PEACE AT PONAPE.

In a paragraph on page 93 reference is made to recent tidings from Ponape. The United States man-of-war *Essex* brought some letters, mailing them at Japan, but the following letter from Mr. Doane, dated Ponape, November 16, came by way of Manila, and reached Boston January 21. The cloud certainly is broken and the sunlight is resting on Ponape.

"On October 29 the large Spanish force returned from Manila, bringing some six or eight hundred soldiers. The temporary governor, who was in charge immediately prior to the coming of this force, did something: issued his proclamation to the natives, with an ultimatum. But he accomplished little, save the firing of thirty shells and frightening the natives. He was, however, a friend of the missionaries.

"On the arrival of the large force above mentioned, a new governor came, who at once set to work to heal the wounds made by both parties. He began by offering a full, free pardon to all the chiefs, especially those called rebels. They were to meet at my house at Old Kenan, as neutral ground. This was the first point of his proclamation, with the further idea of complete submission on the part of the Ponapeans to the Spanish monarch. He demanded that all

royal arms in the hands of the people should be given up; also, all the goods looted in July last during the *émeute*, the return of some runaway Manila soldiers, and the delivering over of some three natives accused of killing the governor in July last.

"These five points were presented to the people, giving them a week to consider them. We went to work in good earnest to save the people. War, once opened, meant the destruction of all homes, farms, dwellings, the shooting of many men, and the deportation of many more. We plainly told the people there was no hope for them, and the sooner they were on their knees the better. Then we pushed out in drenching rains, threading paths almost impossible to walk in, running miles inland, scaling mountains buttressed by huge bowlders, so slippery that they were difficult to climb.

"On the final day, four chiefs came in. One delayed, but grace was asked and granted, and the next day he came in. More time was asked for the accused natives. This was soon obtained and it brought sunlight and joy; for the main features of the proclamation were met. My heart has ever since been singing her *Te Deum* and shouting her hallelujahs; for peace was brought back and enthroned, not the demon of war.

"Now the old homes can be entered and reoccupied by natives who had fled to

the mountains and forests for protection. We greatly rejoice over what has been obtained. God be praised! Some of the looted goods and guns remain out, but I shall hope they will yet be given up.

"Of course this enthroning of peace is a large gain to our work. We can once more meet the people at their homes, open schools at central points, assemble the Christian flock on the Sabbath. This state of semi-war was telling on us sadly. Church members were losing faith. One good deacon, a chieftain of fair rank, had succumbed to the spirit of the times, taking his second wife and returning to his bottle. Others were in danger, but even in the short reign of peace we have had, by prayer, tender words, through our meetings, that deacon and others are softening down. So it will be all over the island if the good times we now have can be maintained."

A JUST GOVERNOR.

"The new governor has opened his reign with magnanimous offers of peace to the people. Not a gun fired, not a drop of blood shed; while some are in irons, all are yet alive. Such large offers of mercy are, or were, more than we had ever dreamed of. Yet no more, I solemnly assert, than was just; for the people were not rebels in any proper sense. Their high chiefs, threatened with hanging, others with lesser punishment, hemmed in and fired on, simply struck back, but with fearful blows. Such a people in such a state are to be pitied and pardoned. Had they rebelled in a proper sense, this punishment might be justly called for. I think the governor takes the right view of things and acts accordingly.

"We are all in usual health. My work is hard, but delightful. Pray for the dear people; there may yet be evil done by some haughty chief."

Under date of November 23 Dr. Lucy Ingersoll writes of her work:—

"I have been in my own little cottage home for three weeks, and cannot tell you how much I enjoy it. It is built in a won-

derfully beautiful spot, where from all sides I have views of almost enchanting loveliness on which to feast my eyes: a mountain and valleys; the lagoon, with its wonderful colors in the water; the long line of snowy, rolling, roaring breakers; and beyond that the great blue ocean, always beautiful. I have so much to be devoutly thankful for, and as to-morrow is your Thanksgiving, I can join with you all in heart in giving most grateful thanks to Him 'from whom all blessings flow.'

"At a meeting of all the members of the mission, soon after the return of Mr. Doane, it was decided that it would not be best to have my house connected with Miss Fletcher's, — with which the school is connected, — as so many were continually coming to me for medical treatment, especially so many men and boys; and it was decided that that would be bad for the girls. I should be obliged to give up all medical work — which I was not willing to do — or else live at a distance from the school. So my house was built on the hill near Mr. Rand's, and I am teaching two hours daily in the Girls' Seminary, and two and a half hours in the Training School; the rest of the time I am at liberty for my medical work."

Northern Mexico Mission.

CONFERENCE AT CHIHUAHUA.

EARLY in December a "Conference of the Congregational churches in Northern Mexico" was held at Chihuahua. One year ago there was but one such church; now there are four, having altogether over one hundred members. Mr. Eaton reports the meetings as having been of great interest. In the morning there were sessions for missionaries exclusively. In the afternoon and evening there were essays and discussions and devotional services. Mr. Eaton says:—

"Sunday was the great day of the feast: in the morning, a large Bible school; in the afternoon, at the Centre, an English service for the American residents, while at the 'bridge' chapel all the natives

gathered to hear a short discourse from a representative of each of our four churches; and in the evening, following the sermon, a precious sacramental service, at which over seventy persons partook of the Lord's Supper, including the missionaries and two or three other foreigners, besides as many more attendants and others still about the doors and windows. It was the manifest feeling of all: 'This is none other but the house of God, and this is the gate of heaven.'"

Subsequently a few brethren from the churches were gathered into classes for such instruction as could be given them in brief time, that they may be prepared as helpers in the mission work.

BETWEEN PARRAL AND CHIHUAHUA.

Mr. Case, with four delegates chosen by the church at Parral to attend the conference at Chihuahua referred to above, stopped at several towns and villages on the way between the two cities. We give a part of his report, which will well represent the different forms of reception accorded them:—

"We adopted the plan of calling upon the authorities immediately upon entering a town, to inform them of the object of our visit and ask the protection of the law in case it should be necessary. A Sabbath was spent in La Cruz. Being unable to secure accommodations at the public inn, we were received on Saturday evening by a prominent citizen, who showed us every kindness until he discovered that we were Protestants, and early Sunday morning we were informed that we must seek other quarters. Strange to say, his own brother, a man in poorer circumstances living close by, offered us his house with every privilege which we could ask.

"Exactly at the hour we had appointed for holding a meeting, the mayor himself appeared, followed by twenty-five or thirty young men of the better class, all of whom entered our room and listened most attentively to the truth, as also did large numbers who crowded about the doors and windows. Among the few who remained to talk with us was a civil judge, who expressed great interest in what he had heard, tarrying

more than an hour for further information, buying a copy of the Bible, and subscribing for one of our evangelical papers.

"Our experience in El Saucillo, fifteen miles farther on, was somewhat different. The village president was out of town and not to be seen till evening. However, knowing that the laws guaranteed us religious freedom, we ventured to invite the people who might wish to listen to the Word of God to gather that evening at a private schoolhouse, which had been freely offered by the master for that purpose. But as the appointed hour approached I was summoned to appear before the authorities, and when seated in the justice-room an account was demanded. 'Who are you?' 'What is your employment?' and 'Why are you here?' To these questions I replied quite fully, believing that if I had lost one opportunity to confess Christ, I had gained a better (for eight men, proprietors and officers of the place, sat listening). The decision, however, was as follows: 'We inform you, sir, that no meeting of any kind whatever will be allowed, and what is more, we beseech you, and not only beseech, but order you to leave this place by nine o'clock to-morrow morning.' To this I assented, and thereupon was dismissed."

Zulu Mission.

THE INANDA SEMINARY.

MR. IRELAND, of Amanzimtote, sends an account of the Girls' Seminary at Inanda which he had recently visited, commending highly the work in all departments. He speaks specially of—

"*The Industrial Department.* This owes its rise partly to the fact that the Natal government now insists upon some form of industrial training being carried on in connection with our schools receiving grants-in-aid, and partly to furnish remunerative work to girls otherwise unable to pay the school fees. So that in addition to the sewing-classes, and all the domestic work of the institution, Mrs. Edwards has undertaken to superintend agricultural work, on a scale as surprising

as it is commendable. We found a beautiful little farm, comprising some fifteen acres or more, enclosed by wire fencing, and with the exception of a few acres, where the primeval sod was turned over once by the plow, the whole has been (or soon will be) brought into a fine state of cultivation by these Inanda schoolgirls. When the hour arrived for field work, we accompanied Mrs. Edwards and her girls to that part of the field not yet brought under cultivation. At a signal from their leader the girls, some thirty-two of them, fell into line, each armed with a strong and rather heavy hoe, and went lustily to work upon the greensward in front of them. During the hour and more they were at work they left some twenty yards behind them. Mrs. Edwards expects to raise, the present season, all the corn, pumpkins, beans, and potatoes that will be required for the year's consumption. A part of her plan of work is the planting of trees. Last year more than a thousand trees were planted, and this number will be more than doubled the present season if these energetic plans are carried out. Thus are this good lady and her coadjutors endeavoring to realize the prophecy, not only morally but physically, given by Isaiah: 'The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose.'

IFUMI AND OUT-STATIONS.

Mr. Harris, who has recently joined the mission and has been stationed at Inanda, reports the condition of the work under his care. Under date of November 24 he writes:—

"Yesterday we had our quarterly communion at Amahlongwa; a very enjoyable day we had, indeed. Three new members were received, and other three were restored to church fellowship. Others were examined who wish to be admitted to the church, several of whom gave thoroughly good evidence that they have undergone a change of heart. These we would have received into church fellowship, but we deem it expedient to give those who express a wish to become

Christians sufficient time to count the cost. We insist upon our younger communicants being able to read the New Testament before they are connected with the Church of Christ. Altogether, the work at Amahlongwa is very encouraging.

"I took occasion last week to visit the Idududo district, some ten miles inland from Amahlongwa. There is an earnest Christian spirit manifesting itself there at present. Regular services are held weekly. The people there are anxious to secure a place of worship, and I sought to ascertain if the people were willing to move in the matter. I found several who have undertaken the making of the bricks and cutting of timber, etc. While there I visited the queen of the surrounding tribe, who expressed herself willing to assist, and is to take an early opportunity of calling her tribe together in order to bring the matter before them. No doubt by the time the dry season sets in again we shall be prepared to lay the foundation of the Idududo church.

"Our Ifumi church is not in such a satisfactory condition as I should like to see it. There are two or three men who came out of the church at the time the drinking question was discussed and made a test question, who seem to have a decidedly bad influence among a certain number of our people here.

"At present we have four of our male members who go out regularly every Sabbath to preach to the outside kraals, and two others who go occasionally. This is what is wanted more than anything else. If these people are to be lifted from the depths of superstition and awful heathenism in which they have so long lived, there must needs come forth from themselves men who will be willing to take part in this all-important work. It surely is the aim of every missionary to secure this result."

West Central African Mission.

THE CHRISTIANS AT BAILUNDU.

WE continue to have good news from this mission. Dr. Webster reports a fair

bill of health, and says that he finds the climate of Bailundu "perfectly delightful." Under date of November 24, Mr. Currie says:—

"The school has done nicely during the past month. All the boys have improved in reading. All have made a long stride forward in the study of arithmetic—mental and written. Three of them, who knew not the alphabet, are now reading sentences, with words of four and five letters, and working respectable sums in addition. In writing, fair though slow progress has been made, for the reason that they have little artistic taste, and a teacher not the best. To them a straight line is a violation of natural laws; all lines are curved, only one is more curved than another. They are by nature neither artists nor mechanics, but agriculturalists and teachers; and hence we cannot expect from them rapid progress in studies that require a correct eye and fine taste."

Mr. Currie reports that the Romish priest is getting some hold of the people, and that the king has caused a number of his slaves to build tents around the priest's village.

Mr. Stover gives an account of the choice of deacons for the young church, whose fourteen members, our readers will recollect, are all under twenty years of age. Of this election Mr. Currie says:—

"After explaining to them the constitution of the church as a local organization, with pastor and deacons, or elders, I said: 'As no one of you can yet occupy the position of pastor, I am taking that place; but you should select *two* of your number who shall assist me as deacons, until they are fitted to become pastors, when one of them will assume that position here, and the other elsewhere; and in due time others also will assume the charge of other churches, and *our* work will be to aid you all in your work as did Paul the elders of the various churches.' Their prayers showed that they fully comprehended the idea.

"After prayers by each member, as usual, I gave out slips of paper, asking that each one write the names of the two

whom he thought best fitted for the work I had described. I mentioned no names, and made no further suggestions. I had in my own mind selected the two, and might have interfered had the choice gone far astray. But when the ballots came in every one had the two names I had chosen written legibly on it, namely: Moso and Cato. I had these two come forward and kneel while I offered a prayer of consecration to their special work. All were very solemn, and my two deacons daily comport themselves with becoming dignity and modesty. There are nearly half a dozen who are waiting for baptism, but I am keeping them back so as to be sure of them."

FROM BIHE.

The reports from this station are brief but cheering. Mr. Fay writes, November 14:—

"Our work here is now very promising, we think. Six of our boys are, we believe, truly following the light they have, and are working very hard in school. These, with a few others of our boys, are making rapid progress in their school work, which is very promising to us. Besides, a goodly number of girls have now begun to come to school, and we hope it is the beginning of a good work. My wife is quite successful in getting the little children, and has from six to twenty-four in the morning. She keeps them playing and looking at picture-books and singing for two or three hours and then sends them home. But she is getting an influence over them, and this will tell as these little fellows grow up. They will not believe the stories told them by their elders to keep them away from us. Our services are very well attended now. Last Thursday we had over thirty from the village, besides our own boys. On Sunday we had nearly forty from the village."

Mission to Austria.

CONSTANT GROWTH.

IN the month of November five persons were received to the church in Prague, and

Mr. Clark reports that the preaching services at the centre and at the out-stations were well attended. Writing December 24, Mr. Clark says:—

“In Pisek, in South Bohemia, where there was so much opposition last spring, we have now five members (three received last Sunday), and an audience of twenty-five. The first Sunday in January, we welcome three more former Romanists to our Prague church, and in Tabor, the twenty-second of January, I am to receive four more members. These four live in a small city some three hours' walk from Tabor. To them and the town where they live, I send to-day one of our best young men in the Training School to spend three days in explaining the Scriptures. He will then return to his studies here in Prague.

“Tabor is a most important post for South Bohemia. Next year the railroad will be completed from Tabor to Pisek, so that it will be much easier than now to care for the Pisek work. From Tabor as a centre, we hope to work for other important places.”

European Turkey Mission.

ADDITIONS.

MR. LOCKE, of Philippopolis, reports that on November 5 Mr. Terzioff was ordained and installed pastor of the church at Yamboul. The services of ordination were conducted chiefly by the native pastors. Four persons were received to the church. The audience at the service numbered some 250 or 300 and included some of the highest civil authorities of the city. It is no longer a reproach in Yamboul to be known as a Protestant.

Mr. Bond, of Monastir, writes, November 17:—

“Our Christian community rejoices in the reception of three more young disciples to communion, on confession of their faith.

“Last week I returned with Mrs. Bond and our son from an interesting tour. We were away six weeks and visited Veles, Skopia, Radovich, and the Strumnitza District. Our little boy with his

sweet voice, was of great assistance in the matter of song. The people everywhere listened with evident interest to our gospel singing. Altogether we conducted nearly forty religious services, which were well attended. At Monospitovo we admitted five persons to communion, at Radovich five, and at Strumnitza ten. All of these passed a good examination. Eight of them are women. One is an old man of eighty, a man of influence in the village of Velusa. It did my heart good to give him the right hand of fellowship. One of his sons made confession with him.

“The Radovich brethren are greatly rejoiced to have Mr. Anastasoff as their preacher. Mrs. Bond found abundant opportunity for special work among the women. At every place the friends besought us to remain longer. I am very hopeful for the future of Radovich and the Strumnitza plain, with its threescore and ten villages. While we were at Radovich the old Greek bishop of Strumnitza was called to his final account. He was buried with great pomp, seated in an arm-chair, his right hand raised as in the act of pronouncing the benediction. The poor old man hated our work intensely, and did what he could to prevent it. What a failure seems such a life as his! With all his wealth and influence the chief encomium passed upon his memory now by his friends is this, that he has recently brought to the city and distributed in fountains the water from a distant mountain spring, and that just before his death he gave a considerable amount of coin to be scattered among the poor. Not a word is said of any spiritual benefit received through him by villager or citizen.

“Mr. Kyrias is greatly encouraged in his work for the Albanians. He would like our Board to take up this work. The Albanians are an interesting people, and I think a mission to them would prosper.

“Brigandage in this region has received a quietus at present through the new *vali-pasha* of Monastir. He simply gave a certain proportion of the villagers permission to arm themselves, and instructed them to arrest any one found carrying

arms without a written permission. A large number of desperados have been arrested, and some who resisted have been killed. Some have fled to other vilayets, but it is probable that similar measures will be adopted throughout Macedonia. The new order of things is exceedingly distasteful to many of the rich Turks, the reason being quite evident."

BANSKO. — WORK AMONG WOMEN AND CHILDREN.

The work of the Bible-women in this as in some other missions is proving a potent factor for good. Miss Stone, prior to her recent return to Philippopolis, has been maintaining a training class for Bible-women at Samokov. Of the work among the women at various out-stations the following account is given in the *Missionary News from Bulgaria*, from the pen of Miss Maltbie, in connection with the report of a tour made by her:—

"Several years have passed since I visited Bansko, but I noticed little change in the appearance and outward circumstances of the people, yet that a great change had taken place in the spiritual atmosphere was evident on visiting their homes. The first Sabbath was spent in Bansko, and the large, attentive congregation assembled in the pleasant church; the earnestness of the Christian women, who improved the time between services in seeking hungry souls that they might speak to them of the love of Jesus; the large number gathered at noon to hear the Word read and explained; the intensely interesting meeting of more than sixty children; the prayer-meeting late in the afternoon, led by the earnest, devoted preacher; and finally, the sweet half-hour with the dear little children who have lately given their hearts to the Saviour,—all these things left a deep impression upon me.

"Perhaps one of the most interesting features of the blessed work of grace which has been going on in Bansko for the past few months has been the awakening and conversion of about thirty children, who are now letting their light so shine in their homes that their thankful mothers gladly testify to the power of Jesus' love in the

heart to change the worst of them into gentle, patient, obedient children. These young Christians gladly enlisted as soldiers against King Alcohol, and I put the symbolic ribbon of blue or white upon all the twenty-five who were gathered in Mrs. Ralu's room on that Sabbath evening. Mrs. Ralu leads the children's meetings, and the Holy Spirit has enabled her to accomplish a good work among the women and children the past year. These small lights set in these homes may become great lights, enlightening many souls, and I rejoiced much in this small beginning.

"The next Sabbath, spent with the sisters in Mehomia, I had the pleasure of beholding the good results of another beginning. Several years ago four or five women gathered together in the house of the oldest friend in the village, and after much persuasion promised that they would try to meet once a month and each bring her mite for the Lord's treasury. Since then the interest in these meetings has been kept up largely through the influence of one of our faithful girls, who has been a Bible reader in this village. Her influence is felt in every household, and I was very glad that she could be with me while there. I was invited to lead the monthly meeting of their society, and found that its numbers had increased four or five fold, and the deep interest shown in their faces as I talked to them of Mary's precious gift of love which filled the house with its odor, as well as the earnest, heart-felt prayers of the dear sisters, greatly moved me, and I then felt very grateful to God for what I had seen of his power.

"The third Sabbath in Yakarouda I could see in the woman's meeting, and in conversation with the sisters, how great is the influence of a faithful, devoted Christian Bible-woman who, forgetful of self, is ready to make sacrifices for Jesus' sake. The Lord's Supper was administered and five persons publicly professed their faith in Christ. It was a touching sight to see the aged mother, the young girl in the freshness of her beauty, and the strong man standing together as witnesses of that 'true Light which lighteth every man.'"

Western Turkey Mission.

GEDIK PASHA.

In this section of Constantinople the mission work is very prosperous. The Sabbath-school is growing in numbers and the room is overcrowded. Mrs. Newell writes:—

“In this the second week of our evening school we have thirty-three young men, all paying tuition, and a more interesting and interested class we could not wish for. There are Turks, Armenians, Greeks, and one Russian. We have Mr. Haratoonian for master, who conducts the devotional exercises and teaches Turkish, and Miss Twichell and I teach English two hours each evening. Last week one of the leading Greek papers, which had before mentioned our Sunday-school and coffee-house service, said it was a shame to the Orthodox Greek Church that so little attention was given to preaching and teaching the Bible, and that something must be done to hold their numbers, for the Protestant Sunday-school was very attractive to the people.

“Imagine our joy to hear that now, in the Greek Church near us, a Sunday-school has been organized by a young man—a teacher in the public school, who has for some time past attended our services.”

SMYRNA.

The opposition on the part of the officials and some of the people at Smyrna is constant and irritating. Dr. Constantine, under date of December 19, writes:—

“Our enemies have been at our heels constantly, but I have succeeded in preaching every Sunday at the hall. Three weeks ago the police entered the hall and dispersed the people at the end of the service. Two of the waiters of the Rest were imprisoned for twenty-four hours. The English consul felt much displeased, and complained to the governor, who had to acknowledge that he had done wrong and begged the consul's pardon. The following Sunday we had a full service, with the English *cavass* at the door, but last Sunday we were requested to close for *one* Sunday. What the end of this will be I cannot tell.

We had no service at the hall last Sunday, but we plan to have one next Sunday and continue to the end. We greatly need the prayers of Christian people, as we have been greatly tried this year as never before.”

THE CONDITION OF THE PEOPLE.

In a private letter from Mrs. Crawford, of Broosa, some impressions formed after a year's residence among the people are given:—

“Doubtless the way to approach souls is to enter with a genuine sympathy into their everyday experiences; yet at first this seems very difficult here for any one reared under a different form of civilization. The point that impresses me is, that these people do not think much. This seems especially true of the women. This may be a superficial view which I shall change when a better command of language gives me the key to their thoughts. Yet when we consider the circumstances of most of these people, it would be a wonder if they did think of anything save whence the next meal is coming, or how to obtain the much needed article of clothing. I have heard of poverty and imagined it, but never before have I known how it can cloud the life of a people. It takes the spirit out of a man. Of course there are degrees, but all seem alike in this: they eat to-day what they have, and if they have nothing to eat on the morrow, they suffer. It seems to be impossible for most households to accumulate, and the little that the majority live on is pitiable. If the supply were a little less they must starve.

“There are, of course, exceptions to this extreme poverty of the common people, and its consequent ignorance. The Armenians, as a rule, are more thrifty, and some of their women can read; but the spectacle of tired-eyed, work-worn women, sitting along the streets with their babies, and the coffee-shops full of idle men smoking and drinking, is so common as to make one heartsick. Perhaps the government has something to do with their listlessness and lack of enterprise; time

will prove. Yet there is something rather noble about the self-possessed pride of the Turks. Many seem to have quick, intelligent minds, and their greetings are always hearty. I often think of Christ, for the people whom he taught were surely much like the people here.

"Those about us, in all their degradation and error, are higher in the scale than in most mission fields. In their severe poverty, even, their homes are well kept. They have a lofty devotion to the weal of their children, and all of them have some idea of religion and dependence on an unseen Power, so that we do not see the deep degradation of heathen life."

OUT-STATIONS OF BROOSA.

Mr. Baldwin sends an interesting account, too long to transfer to our pages, of a four weeks' tour among the villages in the eastern portion of his station field. Taking with him a native preacher, they traveled, during the four weeks, about 350 miles, holding about twenty meetings, besides many prolonged interviews with individuals. They had with them Mr. Crawford's magic lantern, which greatly interested the people. The reports from the places visited are uniformly good. We herewith give, as a fair illustration of them all, what Mr. Baldwin says of Goldagh, a place some two hours beyond the Sakaria River:—

"Though the site of the village is one of the worst in all our field, and though the people are very poor, yet here we received the warmest kind of a welcome and were constantly besieged with visitors; not idle curiosity seekers, but earnest Christian men and women, whose hearts were warmed by the love of Christ, and who wished to talk on Bible subjects and sing with spirit the songs of Zion.

"Our little chapel was crowded on both Friday and Saturday evenings as we repeated the old, old story, and illustrated it by the splendid pictures we had with us; all, of course, wondered at the glimpses given them of Europe and America, everything in such marked contrast to all they had ever seen; but they enjoyed even more

the scenes from the gospel history, and perhaps most of all a picture entitled *Ecce Homo*, 'the Man of sorrows' crowned with thorns. These meetings were excellent introductions to the Sabbath, and we had full audiences both morning and afternoon, both sacraments being administered at the second service.

"The people, by their hearty goodwill, left on us the impression that they could not see enough of us, and I am sure we both felt regret that we could not remain longer with them, when we were obliged to part on Monday morning."

Central Turkey Mission.

THE FAMINE. — KOZOLOOK. — SIS.

ALL the letters from this mission receive their color from the experiences of the writers in connection with the poverty of the people and their sufferings from want of sufficient food. Miss Tucker, of Adana, wrote, November 18:—

"The feeling that the religion of Christ is the only true one is rife among the recipients of relief, and among hundreds who only stand back and look on at the relief work. Moslems, Armenians, and Greeks are almost daily heard to say: 'Theirs is the religion of kindness, the true religion, else why should they away there in America care how many of us die of starvation? Our leaders even do not care.'

"Rains have come, but of course with them no relief beyond hope of crops next year. The rains have been so heavy as to wash away about eighteen miles of railroad between here and Mersin. Round about Kozolook and about Yerebakan great washes have been made in the mountain sides.

"In October Miss Webb and I visited Kozolook. While there we visited every house in the village save the priest's, and with him we exchanged salams. Every family in the village is represented at every service in the Protestant chapel. The priest and his wife have but four or five bigoted old women left them for a congregation. These women spend their time

reproaching or railing at those who attend Protestant worship. In a word, the whole village has become Protestant. We have every reason to believe that if the aid were withdrawn to-day, the many would continue to come and listen to the gospel. At our Thursday meeting, held while there, there were about eighty persons present; this, however, is exceptional. The average attendance is not more than fifty.

"The population of the village is three hundred. The average attendance at chapel is two hundred, counting men, women, and children. The school numbers forty-nine, eighteen of whom are boys, the rest girls. After school every evening, from twelve to fifteen young women come to the teacher's room and take lessons in reading. The teacher assures me that she never loses an opportunity to tell them of Christ. The Moslems of the farming villages near Kozolook are simple-hearted and easily drawn.

"It did our souls good to feel the thrill of life that is at last going through the 'dry bones' of Sis. The congregations at that place have heretofore been small, numbering from thirty to fifty. At the Friday night prayer-meeting there were 300. Mr. Montgomery preached on Sunday afternoon to about 400. The day we reached there 50 women were present at the meeting, and over 70 attended the women's Sunday noon meeting. The day-school has 58 pupils, and they might have 100 pupils, if there were money enough to support another teacher. The poverty is something dreadful. There are 12,000 in Sis and vicinity who have nothing to eat; 10,000 here, 5,000 in Tarsus, and, they say, 15,000 in the farming villages of the plain. These are not all. The government has pretended to help, but how? They give a man 50 pounds of flour for food, and demand 100 back for tax. In the mountains at Gurmuza and Tashji, fearful cruelty is practised upon those who cannot pay taxes. On our way to Hadjin we met fifteen men driving a cow to Feke to give her over towards their taxes. They had nothing more to give. Some of them firmly expected to occupy a prison vault for an

indefinite length of time if the cow would not pay all the debt. The government has distributed 5,000 sacks of flour among the villages, but this with the understanding that three times this amount must be paid back next autumn."

Marathi Mission.

THE INDUSTRIAL SCHOOL AT SIRUR.

MR. WINSOR reports that the Christian community in Sirur is growing fast, and that their church building is entirely too small for the numbers who attend. The Brahmans have put many obstructions in the way of the Christian work, but they have not succeeded. The following note addressed by Lord Reay, the governor of the Bombay Presidency, accompanied a gift of 200 rupees for the Industrial School. It was written by Lord Reay's own hand to Mr. Winsor:—

"Your school at Sirur is an institution which, unfortunately, I have not yet been able to visit, and I am not, therefore, in a position to offer any criticism; but what competent educational authorities have told me of its success enables me to offer you my best wishes for its future usefulness.

"My conviction that industrial education is the great want of India is too well known that I should have to repeat it here; but the fact that you have been among the pioneers in this Presidency gives you an indefeasible title to the support of the public and the friendly assistance of government. That your efforts must be attended with most beneficial results to the people of Sirur and its neighborhood is beyond doubt.

"Believe me,

"Yours truly,

"REAY."

VILLAGE PREACHING.

Mr. R. A. Hume, under date of December 5, describes the method employed in visiting the villages of his (the Ahmednagar) district, a work in which he and Mrs. Hume were then engaged, pitching their tent outside the town:—

"We go early in the morning, about sunrise, into the town proper and preach to the people, who are usually seated at that time near the gate, around a fire; and those who are passing frequently stop to listen. Sometimes we have ten or twelve hearers, frequently from twenty to forty, and sometimes as many as seventy-five. We talk from half an hour to an hour there, and then go to the quarters of the lower caste, the Mahars, and do the same thing over again for from half to three-quarters of an hour. Then back to the tent for breakfast. The middle of the day is occupied with conversations with mission agents, Christians and Hindus who call, and with writing, etc. Sometimes in the early afternoon a company of people come and we have a long talk with them. And at any rate, toward sunset we go again to the town and Mahar quarters, and again preach. Sometimes in the evenings I show in the village rest-house the pictures of a stereopticon, giving some general views, a few humorous ones, and many scriptural events and teachings. This lasts for an hour or more, and always attracts a large audience. If our tents remain many days in one place, then we visit the near villages and work in the same way, and return to our tents. Mrs. Hume and a Bible-woman visit the women, and I with a preacher go to the men. Though Mrs. Hume means to talk only to women, yet the baby-organ often draws quite a crowd of men also.

"Wadgaw, December 13, 1887. Last Sunday I baptized two men and three children in this place, and one man and woman in another town near by. Some of these people are still exposed to a good deal of ridicule and opposition because they throw in their lot with Christ's people. For example: not long ago I had a long conversation with a large company of Hindus on 'Acquaintance with God.' Every one of them said he was not acquainted with God, and did not know how to get acquainted. I asked the government school-teacher and others to pray. But they said they did not know how. I then asked one of our Christians

to pray. He rose and made a humble, suitable prayer. I said: 'This acquaintance with God and freedom in speaking to him is what Christ has done for a plain man of your village, and what he wishes to give you.' Ever since then those people have made sport of the Christian. But I believe the incident will help both them and him."

Madura Mission.

WELCOME TO RETURNING MISSIONARIES.

MR. J. S. CHANDLER and wife, on returning to the mission, have been assigned to the Periakulam station. Arriving at Battalagundu, November 23, Mr. Chandler says:—

"It was delightful to meet old friends at the station and all along the road. Two miles from the house a school was drawn up along the road. This school was held in a village where there had been no Christian work when my father took this station from me. These scholars were joined by others not far away, and then the boys and girls from the boarding schools under Mr. and Mrs. and Miss Chandler took the lead of a procession that escorted us, with musical instruments, to the gate of this pleasant home.

"On Sunday, November 27, I had the pleasure of meeting and addressing many old friends and some disaffected ones, who seemed glad to return to their allegiance. My mind was impressed with the thought of the verse in Proverbs which says: 'The way of the Lord is a stronghold to the upright, but it is a destruction to the workers of iniquity.'

"But the great burden here is the need of more missionaries. Messrs. Noyes and J. E. Chandler are both feeble, and others are feeling imperatively the need of recuperation at home."

North China Mission.

MEDICAL WORK.

DR. MERRITT, of Pao-ting-fu, writes, November 1:—

"My clinics are much larger than last year during October, with many more in-patients and more operations. I am so crowded that I shall be obliged to rent rooms in an adjoining inn very shortly. I am wonderfully pleased with my new assistant, who is quick and bright. You may not remember that he is one of our Pao-ting-fu boys who has been at Tung-cho for several years, and I believe him to be a real earnest Christian. I really feel that I can make a very congenial companion of him — one with whom it will be a real pleasure to work, if our lives are spared. I have also the son of our teacher in the Boys' School, a young man of considerable ability and amiability, who is kind to the patients and willing to do anything that is asked of him. I feel that the Lord has answered my prayers in providing these two to help me, and I think they will be all the help I need for some time."

Mr. Goodrich reports that Dr. Ingram, almost immediately upon his arrival at Tung-cho, was called to visit a high official, a member of one of the first families of the city, and that Dr. Ingram "won a standing upon his first visit."

NORTH OF PEKING.

Mr. Aiken, of Peking, writes of a tour to the northeast of his city, in which, after passing the Great Wall, about ninety miles northeast of Peking, he came into a region wild and mountainous, with magnificently varied scenery: —

"On Friday evening, November 11, we reached Jè 'Ho, or Hot River. This is about seventy miles north of the Great Wall, and is quite a large place. It is famous as the situation of the emperor's summer palace. A large, somewhat irregular, elevated plateau forms a magnificent natural amphitheatre among the mountains, and almost the entire top of this plateau is enclosed by a fine wall, some twelve or fifteen feet high, and said to measure more than fourteen miles in the entire length of its circuit. This enclosure indeed seems imperial in its extent. Within, it is beautifully diversified

by hills and vales, with walks or drives, and many buildings in different places, yet for the most part still retaining the wild beauty of nature.

"Our destination was some forty miles farther on to the northeast, but we decided to stay over in Jè 'Ho until Monday. All day Saturday and Sunday we had a stream of visitors, beginning with the eye of the ubiquitous small boy peeping through a hole in the paper window, before we were dressed in the morning, and ending perhaps with conversation and prayer, with one or two inquirers in the evening. Jè 'Ho has not often been visited by foreigners. Books sold readily, and there were people, as I have said, coming almost all the time."

On the next Tuesday Mr. Aiken reached San Chia Erk, the village in which dwells Yü Hsien Shèng, a young man who had taught in the school at Peking. Some account of this young man and of his family, which had promised to give up their idols, was given in the *Missionary Herald* for January, 1887, page 32. In this family Mr. Aiken was entertained with every hospitality, the people in the vicinity coming to visit him in good numbers. Mr. Aiken writes: —

"It was especially interesting to see the places where the pictures of idols had been scraped off from the doors of the house, and the centre room, the place at the back which formerly had been a shrine for the miserable images, now swept clean of them. In their place were piles of Christian books and, pasted on the wall at the back of these, maps of Jerusalem and of the countries to the east, I believe, or else of Paul's missionary journeys."

Mr. Aiken reports a subsequent journey to the south of Peking, where he found many things to encourage him.

Japan Mission.

NOTES OF CHEER.

OUR letters from this mission the past month are brief, but they all contain evi-

dences that a marvelous religious work is still going on within the empire. Mr. Stanford, of Kyoto, reports that on December 18 about forty students of the Doshisha were to be received on profession of faith, into the college church, besides eleven who were to unite with the fourth church of the city. He also says that—

“On Friday, November 30, we were rejoiced to witness the installation of Matsuyama San over one of our Kyoto churches. The services were quite brief (!) compared with similar services elsewhere; there were *only twenty-four* parts on the programme—twelve for the morning and twelve for the afternoon; but time is worth little to Orientals, and speech flows easily.”

Miss Dudley, of Kobe, writes, December 15:—

“The churches in and around Tokyo are enjoying a special outpouring of God’s Spirit, and there is evidence in the churches in this vicinity that there is among the Christians more desire to work for others. Prayer-meetings night and morning are held daily, and street preaching calls to the churches many inquirers. We hope and pray for a great work.”

Mr. Rowland, of Okayama, reports concerning that city:—

“The church here has a good and efficient pastor, for which we are grateful. The work does n’t depend so much upon the missionaries. The church received by baptism at the November communion twenty-five persons, mostly young men, and at the September communion about the same number, so that at the six communions of the year we have been here, about one hundred persons have been received on profession of faith, or in other words, the membership has increased about thirty-three per cent.; this has been not by any spasmodic effort, but by the steady, day by day work of the Christians themselves. It is good to be working with such a people.”

Northern Japan Mission.

SENDAI. — NIIGATA.

MR. DE FOREST gives the following summary of results of evangelistic work since Sendai was occupied as a station of the mission, now somewhat more than a year ago:—

“When I first visited these northern parts last year, we had at Mizusawa seven or eight Christians. Now there are five times as many, and of these there are three in the theological course at Kyoto. There were thirteen or fourteen Christians in Wakamatsu; now there are about fifty. There were none in Fukushima, now there are twenty; and many of the leading people are listening to Mr. Tsunajima’s preaching, several of whom are members of the Provincial Assembly. We had no following here in Sendai; now we have a little church of forty members, a school of 170 students, and at the time of this writing the Provincial Assembly is discussing the advisability of discontinuing the government school of 250 students, in order to throw that body of students into our school. In other words, we had twenty-two Christians in two stations last year; now we have over 150 in four stations.”

A growth similar to that at Sendai is revealed in the following letter from Niigata, dated December 30:—

“Evangelistically, things are moving finely. Already Nagaoka has over twenty Christians, where in June there were none save our evangelist. Gosen now has sixteen active church members. Nakajo is at last awake, and the wealthiest young man in that vicinity is an applicant for baptism. There is a revival in progress here in Niigata, with twenty-seven applicants for baptism. The Boys’ School sends nine, and the Girls’ School three of these. The only two remaining non-Christian teachers of these two institutions are to be received in this number. Over thirty of the boys who are non-Christians have of their own accord started a daily prayer-meeting in the Boys’ School. We are full of joy.

"Nagaoka is wonderfully promising. Its school of 108 boys is deeply moved over the subject of Christianity. This school was decidedly anti-Christian, all its sentiments being opposed to Christianity. Now about thirty of its boys go to the preaching services, and the morning chapel exercises are listened to with respect and close attention.

"The future of the college is thus assured. Friends are springing up on

every hand. Sons of many of the most influential men in the province are enrolled on its books, and a noble Christian spirit pervades the whole atmosphere of the institution. Thoroughly Christian, and known to be so, it has no apologies to make, and pursues an aggressive course in every line. The prevailing expectation is that every boy who goes to that school is sure to become a Christian. What a victory for Christ in one short year!"

Notes from the Wide Field.

AFRICA.

MR. MACKAY'S JOURNAL. — In the *Herald* for December a brief account was given, from a letter from Bishop Parker, concerning the trials to which Mr. Mackay was subjected in Uganda, and of his coming to Msalala. *The Church Missionary Intelligencer* for January contains Mr. Mackay's journal from June 6 until his arrival at Ukumbi, August 1. The journal gives interesting details of this brave missionary's efforts to maintain the mission, and especially of his interviews with king Mwanga. The king vowed that while he lived he would not have the teachings of the missionaries in his country. Yet in some of the interviews Mwanga was reasonable, and seemed somewhat impressed. The influence of the Arabs was great over the king and they at last succeeded in inducing him to demand Mr. Mackay's departure. One of the most remarkable statements in the journal is that, notwithstanding the hostility of the king and court, the people visited Mr. Mackay continually; his house was full of people day and evening, sometimes staying until long after midnight, so that it was with difficulty that he could make ready for his departure. All the copies of the Scriptures were eagerly bought, although many were imprisoned for having books in their possession. The Bible readings which Mr. Mackay held in the evening awakened the interest of the people, and he reports that the most difficult epistles were read through, including the 7th, 8th, and 9th chapters of Romans, with a good class who seemed quite to comprehend the argument. Well may Mr. Mackay add to this record: "Where then is Thomson, with his feeble scheme of Islam for Africa? or Reichard, with his charge of extreme poverty of mental power in the Negro?" It was admitted by the natives that the hostility of the Arabs was religious in its origin. These slave-trading Moslems have done what men of their faith do everywhere. Has Canon Taylor ever considered these methods of Islam? Just before Mr. Mackay left Uganda, the king sent him a variety of presents, copper and brass spears, and shield, with a kind message, calling for his return very soon. We trust that the invitation can be accepted and that this heroic missionary can carry on his remarkable work in Central Africa.

DELAGOA BAY. — The English commercial public is somewhat aroused by the opening of a railroad from Lorenzo Marques, on Delagoa Bay, into the interior, toward the Transvaal. The section opened is 54 miles long, and crosses the borders of the Transvaal Republic. Thence the distance is somewhat over 200 miles to Pretoria. The importance of this enterprise is seen from the fact that Delagoa Bay is the only harbor for large ships between the Cape of Good Hope and Mozambique, a range of 2,000 miles. It is said to be one of the finest harbors in the world. It is not only the nearest port to the great gold-bearing region of Africa, but the coal deposits are such as

would make it a most important coaling station. Admiral De Horsey writes to *The London Times* that this port must be the naval key to that portion of the Indian Ocean, as well as the commercial emporium of southeastern Africa. This new line of railway, having now obtained the monopoly between Delagoa Bay and the Transvaal, is chiefly owned by an American citizen, and both England and Germany are seeking to purchase his franchise, in the interests of trade. This port is within 175 miles of Inhambane, and some 275 miles north of Durban. The missions of the Board at these two points must sooner or later feel the effect of the opening of a new path for commerce.

THE UPPER CONGO. — The English Baptist missionaries at Lukolela, the first station on the Upper River, make a cheering report of their work. They have gained the confidence of the people to a great extent, and instead of finding it difficult to obtain food, as at the beginning, there is now more brought to them than they can well purchase. It is not easy for the people to comprehend the reason for the coming of the missionaries, and when they learned that it was not for purposes of trade, they were greatly perplexed. "Why should you care to come to tell us about God?" The chiefs from up and down the river visit the station and invite the missionaries to come to their towns and build. Mr. Richards finds much encouragement in his medical work. The influence gained by the missionaries is seen from the fact that, at their request, at a recent burial of a chief, the customary slaughter of human victims was omitted. The purpose of this slaughter is to provide company for the dead one on his long journey, but in this case the promise was kept that no one should be killed. The people seem to accept the teaching they receive as reasonable and true, but as yet there are few conversions.

MASSACRE IN MATEBELE LAND. — The report has been received of a massacre of a hundred men belonging to the Matebele tribe, by order of their king, Lobengula. It seems that M. Selous and some English friends had desired to hunt, and also to search for gold, in Matebele Land, and Lobengula had given them an escort of 150 men, in charge of an *induna*. This large escort was ostensibly to act as guides and servants, but really the king designed them as a police force to keep the foreigners from searching for gold. The *induna*, however, permitted M. Selous and his friends to engage in this search, and the fact coming to the knowledge of the king, he sent a regiment of his soldiers and ordered the slaughter of the *induna* and his company of faithless men. The carnage began in the presence of M. Selous, and the white hunters were compelled to assist. The men met their fate without a murmur and with stoical calmness.

MR. ARNOT AMONG THE GARENGANZE. — Mr. F. S. Arnot will be remembered as the Scotch missionary, who was with our missionaries at Bailundu and Bihé, and went on in 1885 into the interior, to labor among the Garenganze. His letters from September, 1886, to March, 1887, have been published, and they give an interesting account of the region in which he labors, which is about midway between the east and west coasts, 100 miles west of Lake Bangweolo. The villages are many and large, and Mr. Arnot is hopeful as to the results of missionary labor among them. We hope to refer more at length to this report in a future number.

MADAGASCAR.

REVISION OF THE BIBLE. — For more than thirteen years the Malagasy Bible has been in the hands of scholars for thorough revision. On the twenty-ninth of April last the work was completed, and the occasion was marked by special services of thanksgiving. The great memorial church was densely crowded, missionaries and natives taking part in most interesting services. A much deeper interest on the part of the people in the Word of God is expected because of this revision.

THE native government has carried its point in the dispute with the French in reference to the claim of the Resident, that all foreign consuls must present their creden-

tials to him instead of to the Queen. On the nineteenth of September the Resident withdrew from Antananarivo, hauling down his flag, but the government remained firm, and after some days the guard of honor returned, and the French flag was again hoisted. A serious difficulty seems to have been thus settled by the yielding of the French. It is reported that the capital has been connected with Tamatave by an electric telegraph, and the people are looking on in amazement at what is to them a new invention.

NEW HEBRIDES.

NEW ISLANDS OCCUPIED.—Tidings from New Hebrides up to the last of October indicate that the work is prospering. Four new mission stations have been opened this year among a people to whom the gospel has never been preached. A singular fact is stated that on the six new islands of the New Hebrides group the languages spoken are unlike those of the other portions of the group. At Malekula, a large island over sixty miles long, the natives welcome the English-speaking missionaries, expressing great dislike of the French. A fierce-looking man, with a cross of red painted down his nose and across his cheeks, conducted the party to a suitable place for a station. At another point occupied, the owner of the land, who had been in Queensland and knew a little English, when asked if he wanted a missionary, replied, "Yes, me plenty too much want missionary." The report states that all over the group the work of the mission is evidently advancing in the right direction. The annual contribution of arrowroot sent to England amounted to 3,650 pounds, the majority of the people entering most heartily into this work of giving for mission purposes.

INDIA.

HINDU ASTROLOGY IN TROUBLE.—*The Bombay Guardian* gives a singular story of the trials which some eminent Hindu pundits are undergoing on account of the interference of western science with their system of astrology, which is closely connected with their religion. A meeting of learned Brahmans from Bernares and other places had been held to consider this conflict between science and their religion. It seems that the date of a certain holy festival, the Durga Puja, which ought to be fixed by the study of the stellar influences, has of late years been fixed by an examination of the Englishman's Sheet Almanac. *The Guardian* says: "This impious conduct, subversive of the very principles on which Hindu festivals were instituted, has been reported by an enemy to the orthodox Brahmans, and great has been the agitation produced by the disclosure. Not only according to this discovery have past feasts been observed in violation of planetary conjunctions and stellar influences, rendering acts of merit nugatory, necessitating the repetition of vows, upsetting marriages, confusing births, and inducing blight, pestilence, and disaster of every kind; but the holidays this month, for which many of us have made all arrangements, will be useless and need not be observed. Such were the asseverations of the Brahmans, and as the great question when to hold the forthcoming pujahs must be settled immediately, the meetings we have mentioned were convened." There was a heated discussion at this meeting. Many were not prepared to admit that all their rites and ceremonies were wholly without merit on account of the failure to hit upon the right day. But there was agreement upon the doctrine that the stars must fix the day, while it was gravely disputed whether their positions should be determined by the use of modern astronomical instruments or by the study of the shastras.

CHINA.

RAILWAY CONNECTION WITH BURMA.—The London Chamber of Commerce has held a special meeting, attended by a large number of prominent capitalists, to consider the question of connecting the British possessions in Burma with Western China. Statements were made by the deputy commissioner of Burma with reference to the

feasibility of a route that should reach to Yunnan-fu. This line would open a vast region for commerce and would greatly facilitate missionary labors in the western provinces of the great empire.

Miscellany.

BIBLIOGRAPHICAL.

The Dawn of the Modern Mission. By Rev. William Fleming Stevenson, D.D. Edinburgh: Macniven & Wallace 1887. Pp. 188.

This little volume contains four lectures delivered by the late Dr. Stevenson in connection with the "Duff Missionary Lectureship." Dr. Stevenson's missionary enthusiasm is well known, and he has thrown it all into this brief account of the origin and early movements of the "Modern Mission." Those who would trace to the source this mighty missionary stream, which is now broadening so rapidly, will find these lectures of Dr. Stevenson exceedingly helpful.

Autobiography of William G. Schauffler, for forty-nine years a missionary in the Orient. Edited by his sons. With an Introduction by Prof. E. A. Park, D.D., LL.D. New York: A. D. F. Randolph & Co. Pp. 258. Price, \$1.25.

To those who have known Dr. and Mrs. Schauffler their two portraits, with which this volume is embellished, are well worth its price. But we have here besides a simple yet exceedingly interesting story of a remarkable man, whose life was unusually eventful. Born in Würtemberg, living in Russia, educated in the United States, spending the greater portion of his life in Turkey, his autobiography touches upon a great variety of interesting incidents. No history of missionary work in Turkey is attempted, only a record of personal and family experiences such as might be of special value to his children, for whose use the record was made. But we are heartily glad that the privilege of reading this autobiography has been given to the public. We have repeatedly been reminded, while reading these pages, of the tones of Dr. Schauffler's flute, as many years since he played upon his favorite instrument to the delight of a room full of friends. There is in this record of his life a sweetness and delicacy, as well as clearness and strength, which are very

fascinating. Few stories are more remarkable than those given concerning the spiritual awakenings which seemed to attend his visits in southern Russia, in Vienna, and in Germany. Dr. Schauffler was a man of God, who lived with Christ and for Christ, and this brief record of his life will endear him to many who had never seen his face. To those who did know him nothing further need be said than that it is a good picture of the man they honored and loved.

Life of Rev. Justin Perkins, D.D., Pioneer Missionary to Persia. By his son, Rev. Henry Martyn Perkins. Chicago: Woman's Presbyterian Board of Missions. Price, 30 cts.

We are glad to see this little memorial of 97 pages, published by the Woman's Presbyterian Board of Missions of the Northwest, in its series of "Missionary Annals." Dr. Perkins was sent by the American Board, in the autumn of 1833, as its first missionary to Persia, and he continued in the service of the mission until 1869. A journey to Constantinople even, in those days, was no small undertaking. Oroomiah, which became the home of Dr. and Mrs. Perkins, and afterward of Fidelia Fisk and many other noble men and women, and the centre of a successful missionary work, was several weeks' journey farther, and it required no small degree of heroism to undertake it. This little memorial of an earnest, self-sacrificing missionary of the heroic period of missions will be welcomed by all the friends of Dr. Perkins, and it will be found attractive even to the general reader.

The Life of Constans L. Goodell, D.D. By A. H. Currier, D.D. With an Introduction by William M. Taylor, D.D., LL.D. New York: A. D. F. Randolph & Co. Pp. 486. Price, \$1.50.

This is a volume which deserves and will doubtless receive a wide circulation. It is an excellent book for the study-table of every minister and every missionary at

home and abroad. It makes the genial presence of the loving disciple, faithful pastor, and warm-hearted friend a reality to him who reads, so that our beloved brother seems to be living still and greeting us affectionately by the way. A most cheerful greeting it is, overflowing in prayer and benediction, sometimes with a ringing charge. Among his last charges to the ministry and to the churches was one given only a few weeks before his death, a part of a brilliant address upon Forefathers' Day at Chicago—a word in season for the times in which we now live—"Build no Doubting Castle beside Plymouth Rock."

Mary and I; or, Forty Years among the Sioux.

By Stephen R. Riggs, D.D., LL.D. With an Introduction by President S. C. Bartlett, of Dartmouth College. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 432. Price, \$1.50.

This volume gives the remarkable story of the work of Dr. and Mrs. Riggs among the Dakota Indians. The story is as attractive as a romance, and we are glad

that there is a demand for this new edition of what should be regarded as a standard book for Sunday-school libraries.

The Life of Samuel Morley. By Edwin Hodder. New York: A. D. F. Randolph & Co. Pp. 510. Price, \$3.00.

Mr. Morley was an eminent Christian philanthropist and statesman of Great Britain. He was for many years a member of parliament, and one to whom the honor of a peerage was offered by Mr. Gladstone, in the name of the Queen; but his distinguishing honor was his lifelong devotion to all religious and benevolent enterprises, to the success of which he contributed by his great wealth and by his great abilities, both as an adviser and as a speaker. He was one of the prominent leaders of the Nonconformists, and the inscription on his monument, "A servant of Jesus Christ," gives the key to his character. Would that this memorial of Mr. Morley could be widely read in this country.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

Thanksgiving for the wonderful deliverance vouchsafed to the mission on Ponape. (Pages 93 and 110.)

Intercession in behalf of the sufferers in Turkey and in China, by famine and by flood: that relief may be furnished them in the hour of their need, and that the disasters that have come upon them may result, in God's good providence, in the opening of their hearts to the message of the Gospel, so that they may receive Him who is the "Bread of Life." (Page 98.)

ARRIVALS AT STATIONS.

December 24. At Kobe, Japan, Miss Martha J. Barrows and Miss Annie L. Howe.

December 6. At Marash, Central Turkey, Rev. Lucius O. Lee.

December —. At Kobe, Japan, Rev. Wallace Taylor, M.D., and wife; also, Miss J. A. E. Gulick and Miss Martha J. Clark, who sailed from San Francisco, November 9, for the Japan Mission.

January 4. At Kumamoto, Japan, Rev. Sidney E. Gulick and wife.

January 13. At Kobe, Japan, Rev. James H. Pettee and wife.

DEPARTURES.

January 28. From Boston, Rev. Francis W. Bates and wife, and Miss Nancy Jones, to join the East Central African Mission.

February 1. From San Francisco, Miss Florence White, to join the Japan Mission.

February 1. From San Francisco, Rev. Charles A. Stanley and wife, returning to the North China Mission.

February 11. From New York, Rev. Wilson A. Farnsworth, D.D., and Miss Sarah A. Closson, returning to Cesarea, Western Turkey.

ARRIVALS IN THE UNITED STATES.

January 22. At New York, Rev. Theodore A. Baldwin and wife, of Broosa, Western Turkey.

January 29. At New York, Miss Lauraette E. Johnson, of Van, Eastern Turkey.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Peace at Ponape. (Pages 93 and 110.)
2. Light and darkness in Mexico. (Page 112.)
3. Additions in European Turkey. — Conversion of children. (Page 115.)
4. Condition of people in Western Turkey. (Page 117.)
5. The famine in Central Turkey. (Pages 98 and 118.)
6. Village preaching in India. (Page 119.)
7. Notes of cheer from Japan. (Page 122.)
8. Sendai and Niigata, in Northern Japan. (Page 122.)
9. Young Christians in Bailundu and Bihé. (Page 113.)

Donations Received in January.

MAINE.

Cumberland county.	
Portland, State-st. ch., 300; High-st. ch., 275.50; Seaman's Beth. ch., add'l, 26; Williston ch., 24.39; St. Lawrence-st. ch., 3,	628 89
Franklin county.	
Wilton, Cong. ch. and so.	10 00
Hancock county.	
Bucksport, Mrs. Edward Buck,	22 00
Orland, Friends,	28 00—50 00
Lincoln and Sagadahoc counties.	
Waldoboro, 1st Cong. ch. and so.	18 00
Penobscot county.	
Bangor, Hammont-st. ch.	51 65
Brewer, 1st Cong. ch.	16 00—67 65
Union Conf. of Ch's.	
East Otisfield, Rev. J. Loring, 12; Augusta Lovewell, 4; Mrs. Knight, 50c.; Miss Spurr, 50c.	17 00
So. Bridgton, Cong. ch. and so.	3 00—20 00
Waldo county.	
Searsport, 1st Cong. ch. and so.	5 75
Washington county.	
Dennysville, Cong. ch. and so.	12 74
Machias, Cong. ch. and so.	5 25
Miltown, Cong. ch. and so.	20 00—37 99
York county.	
Biddeford, Harriet F. Haines, to const. Rev. T. M. DAVIES, H. M.	50 00
Limerick, Cong. ch. and so.	18 39
Wells, B. Maxwell,	20 00—88 39
	926 67

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H.	
Spalter, Tr.	
Fitzwilliam, Friends,	9 00
Troy, Cong. ch. and so.	9 17—18 17
Grafton county.	
Lebanon, Cong. ch. and so.	41 81
Littleton, 1st Cong. ch. and so.	9 61
Orford, John Pratt,	15 00—66 42
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so., 12; Edward B. Boylston, to const. Mrs. E. F. LOCKE, H. M., 100; L. F. B., 50,	162 00
Francestown, Cong. ch. and friends,	24 18
Greenville, Cong. ch. and so.	20 00
Hollis, Cong. ch. and so.	12 54
Mason, Mrs. P. S. Wilson,	2 00
New Ipswich, Cong. ch. and so.	6 79—227 51
Merrimac county Aux. Society.	
Chichester, Cong. ch., 5; The pastor, 5,	10 00
Concord, A. S. Smith,	3 00
Pembroke, Mrs. Mary W. Thompson,	10 00

Penacook, Rev. A. W. Fiske, for Japan,	12 00—35 00
Rockingham county.	
Atkinson, Cong. ch. and so., with other dona., to const. Mrs. Wm. H. WASON, H. M. (of wh. 10 extra),	62 75
Chester, Cong. ch. and so., with other dona., to const. Mrs. L. A. MOORE, H. M.	75 00
Derry, 1st Cong. ch. and so., 76.89; cash, 5;	81 89
Exeter, Nathaniel Gordon, 50; M. R. U., 5;	55 00
Stratham, ———,	1 00—275 64
Strafford county.	
Dover, A friend,	1 00
Farmington, 1st Cong. ch.	31 69
Sandwich, L. W. Stanton,	5 00
Tamworth, ———,	2 00—39 69
Sullivan county Aux. Society.	
Newport, Cong. ch. and so., 47.60; Dexter Dodge, 23,	70 60
Union, Mr. and Mrs. G. S. Butler,	5 00
	738 03

VERMONT.

Addison county.	
West Salisbury, Mary A. Mead,	6 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
St. Johnsbury, North Cong. ch., 1; Rev. C. F. Morse, 10,	11 00
Chittenden county.	
Burlington, 1st Cong. ch. and so.	20 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Franklin, Cong. ch. and so.	2 10
Sheldon, Cong. ch. and so.	5 00—7 10
Lamoille county.	
Cambridge, 2d Cong. ch. and so.	1 00
Wolcott, Cong. ch. and so.	5 00—6 00
Orange county.	
Chelsea, Cong. ch. and so.	30 93
Wells River, Cong. ch. and so., 19; Mrs. E. E. Kingsbury, for Indus. dept. Boys' School, Samokov, 50,	69 00—99 93
Orleans county.	
Brownington, S. S. Tinkham,	10 00
Derby, Mrs. E. A. McPherson,	10 00
Newport, Cong. ch. and so.	12 00—32 00
Rutland county.	
Rutland, Cong. ch. and so.	16 80
Washington co. Aux. Soc. G. W. Scott, Tr.	
Barre, Mrs. D. M. Phelps,	5 00
Waitefield, Cong. ch. and so.	10 25—15 25
Windsor county.	
Norwich, Cong. Sab. sch., for Indus. School, Samokov,	16 00
	230 08

MASSACHUSETTS.

Barnstable county.	
Centerville, Cong. ch. and so.	6 38
Falmouth, 1st Cong. ch., m. c., 16;	
A friend, <i>extra</i> , 10,	26 00
West Dennis, ———,	2 00
Woods Holl, Jabez Davis, for West.	
Mexico,	15 00—49 38
Berkshire county.	
Becket, North Cong. ch. and so.	9 00
Curtisville, F. M. Clarke,	4 00
Lanesboro, Rev. L. Harlow,	1 00
Otis, Rev. S. W. Powell,	5 00
Stockbridge, Cong. ch. and so., to	
const. Rev. P. T. FARWELL, H. M.	141 64—160 64
Bristol county.	
Attleboro. 1st Cong. ch. and so.	19 64
Fall River, 3d Cong. ch. and so.	13 79
Norton, Trin. Cong. ch.	115 88
Taunton, Broadway Cong. ch. (of	
wh. 73 special for Japan), to	
const. C. H. WORTHEN, H. M.	175 00—324 31
Brookfield Asso'n. William Hyde, Tr.	
Hardwick, Calv. Cong. ch.	6 75
Spencer, Cong. ch. and so.	309 44
Ware, William Hyde, <i>extra</i> ,	500 00—816 19
Dukes and Nantucket counties.	
West Tisbury, 1st Cong. ch. and so.	10 00
Essex county.	
Andover, A friend (memorial), 10;	
Cash, 10,	20 00
Lawrence, Trin. Cong. ch.	27 74—47 74
Essex county, North.	
Byfield, Cong. ch. and so.	15 00
Haverhill, North Cong. ch., 400;	
Centre Cong. ch., 86; West	
Cong. ch., 35; Mrs. Samuel Chase,	
10,	531 00
Newbury, 1st Cong. ch., m. c.	29 79—575 79
Essex county, South.	
Beverly, Washington-st. ch., 234.38;	
Dane-st. ch., m. c., 29.54;	263 92
Gloucester, Evang. Cong. ch.	170 00
Salem, South Cong. ch.	04 07
Topsfield, Cong. ch. and so.	43 50—541 49
Franklin co. Aux. Society. Albert M.	
Gleason, Tr.	
Ashfield, Cong. ch. and so.	40 00
Orange, Centre Cong. ch.	5 16
Sunderland, Cong. ch. and so.	33 48—78 64
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Longmeadow, Cong. ch., m. c.	23 09
Ludlow, Un. Evang. Cong. ch.	33 76
Springfield, 1st Cong. ch., 139.24;	
South Cong. ch., 102.55; Olivet	
Cong. ch., 43.89; Homer Mer-	
riam, <i>extra</i> , 500,	785 68
Westfield, 1st Cong. ch.	6 17
West Springfield, Park-st. Cong. ch.,	
51.25; 1st Cong. ch., 25,	73 25—921 95
Hampshire co. Aux. Society.	
Easthampton, 1st Cong. ch. and so.	50 86
Florence, Class of little girls, for the	
Orphanage at Sholapur,	5 00
Goshen, Cong. ch. and so.	11 00
Northampton, 1st Cong. ch. and so.,	
568.12; Jared Clark, <i>extra</i> , 20,	588 12
Williamsburg, Cong. ch. and so.	60 30—715 28
Middlesex county.	
Ashland, A friend,	25 00
Everett, Cong. ch., m. c.	6 50
Frammingham, Plymouth ch. and so.	100 00
Holliston, Cong. ch. and so.	209 95
Lowell, Kirk-st. Cong. ch., 680;	
High-st. Cong. ch., 88.19,	768 19
Newton Centre, 1st Cong. ch.	153 83
No. Woburn, Cong. ch. and so.	19 82
So. Natick, John Eliot ch.	20 53
Wakefield, Cong. ch. and so.	105 37
Wilmington, A friend,	2 00
Winchester, 1st Cong. ch. and so.	48 50
Woburn, Cong. ch., m. c.	195 00—1,654 74
Middlesex Union.	
Pepperell, Cong. ch. and so.	23 32
Westford, Cong. ch. and so.	46 00—69 32
Norfolk county.	
Braintree, 1st Cong. ch.	24 02
Brookline, Rev. J. Taylor,	20 00

Cohasset, 2d Cong. ch.	46 29
Foxboro', Cong. ch. and so.	33 50
Milton, Cyrus Brewer,	100 00
No. Weymouth, Pilgrim ch.	23 08
Quincy, Ev. Cong. ch., 50.25; Rev.	
Edward Norton, 30,	80 25
Randolph, 1st Cong. ch., m. c.,	
89.94; New Year's Greeting, 30,	119 94
Stoughton, Cong. ch. and so.	11 66
Walpole, Cong. ch. and so.	50 52
Wellesley, Rev. E. B. Webb, D.D.,	
<i>extra</i> ,	100 00
Wrentham, Jemima Hawes,	50 00
Norfolk co., B., <i>extra</i> ,	200 00—359 26
Old Colony Auxiliary.	
New Bedford, North Cong. ch.	209 17
Rochester, 1st Cong. ch.	37 00—246 17
Plymouth county.	
Campello, So. Cong. ch., add'l, 100;	
A friend, 28,	128 00
Suffolk county.	
Boston, Old South ch., 5,336.82;	
Central ch., 1,425.63; Park-st. ch.,	
1,287.06; Mt. Vernon ch., 535.77;	
Eliot ch., 247.32; Central ch.	
(Jam. Plain), 119.35; Immanuel	
ch., 90.28; Phillips ch., to const.	
Rev. D. P. HATCH, H. M., 50;	
South Ev. ch. (West Roxbury),	
special for Japan, 25; Boylston	
ch., 11.38; A member of the Pru-	
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1888, 750; L. J. W., 100; A	
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30; Mrs. B. Perkins, 10; Rox-	
bury, 10; Mrs. Webber, 5; F. D.	
Nelson, 5; J. E. Dennett, 3.80;	
A friend, 65c.	10,073 06
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Hubbardston, Cong. ch. and so.	44 83
Worcester co. Central Asso'n. E. H.	
Sanford, Tr.	
Clinton, 1st Cong. ch. and so.	88 96
Leicester, 1st Cong. ch. and so.	137 77
Princeton, 1st Cong. ch. and so.	36 05
Rutland, Cong. ch. and so.	1 50
Worcester, Piedmont ch. and so.,	
38; Pilgrim Cong. ch., 10.39;	
Thomas W. Thompson, 25; H.	
T. B., 2,	75 39—339 67
Worcester co. South Conf. of Ch's,	
Amos Armsby, Tr.	
Millbury, 1st Cong. ch. and so.	59 55
Westboro', 1st Cong. ch. and so.	134 05—193 60
——, W. L.	100 00
	17,950 06

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Bourne, Ex'r, add'l,	193 12
Lancaster, Sophia Stearns, by W.	
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Chas. C. Barry and Wm. Loring,	
Exec'rs,	4,268 78
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by Geo. Davis, Adm'r, avails of	
bank stock,	733 75
West Millbury, Samuel A. Small,	
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Miriam Hal-le, Honolulu,	50 00
Providence, Union ch. and so.	64 73—258 23

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Bethel, Cong. ch., 109.43; A thank-	
offering, 5,	114 43

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So. Norwalk, C. M. Lawrence,	1 00
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126 68

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Greenwich, Miss Root's Sab. sch. class,	2 30
Groton, Dr. and Mrs. Spaulding,	20 00
Holbrook, Sarah J. Holbrook, for Mardin,	10 00
Lynn, South Cong. Sab. sch.	35 22
Medfield, Mary L. Poland,	5 00
Monson, A friend,	50 00
Natick, A widow's mite,	1 00
Newton Centre, George P. Davis,	20 00
Norfolk county, C.	20 00
Northboro, C. L. Goodnow,	10 00
Orange, F. D. Kellogg,	5 00
Pittsfield, S. B. Morley,	7 00
Plymouth, A. H. C., for Cen. Turkey,	5 00
Raynham, A friend,	2 00
Salem, Tabernacle Sab. sch.	25 00
Somerville, M. C. Sawyer,	5 00
So. Framingham, Rev. A. I. Dutton, for Mr. Montgomery,	10 00
So. Hadley, M. Adelaide Berry,	26 00
So. Weymouth, A friend,	2 00
So. Williamstown, Pastor and Sab. sch. Springfield, Bal. from Entertainment Fund, 27.22; Mrs. J. B. Cotton and sisters, 20; A friend, 5,	52 22
Tapleyville, Miss S. Richmond, for Central Turkey,	10 00

Townsend, Friends,	3 00
Wellesley, Mrs. C. A. Lord, 2; A neighbor, 3,	5 00
Winchester, Mrs. Holt,	3 00
Woburn, A. F., for Central Turkey,	5 00
Worcester, Central Cong. ch.	23 10—760 34

RHODE ISLAND.

Barrington, Miss H. B. Smith, 5; Mrs. Baker, 1; A friend, 1, for Central Turkey,	7 00
Providence, Pilgrim Cong. ch., 60; William W. White, 20; Donor, 5; ———, 5,	90 00—97 00

CONNECTICUT.

Bethel, A friend,	10 00
Farmington, Cong. ch., for Central Turkey,	12 00
Hartford, Mrs. E. K. Hunt, for East Turkey, 5; Miss C. H. Hamlin, 2,	7 00
Middletown, J. H. Bunce, 17; A friend, 1,	18 00
New Britain, 1st Ch. of Christ,	2 00
New Haven, A friend,	12 00
Salisbury, "In His Name,"	2 00
So. Glastonbury, Cong. ch. and Sab. sch., for Miss Tucker,	16 00
Stratford, A friend,	1 00
Thompson, Mrs. Rawson,	10 00
Waterbury, ———,	1 00
———, A friend,	5 00—94 00

NEW YORK.

Albany, 1st Cong. Sab. sch.	11 95
Brooklyn, Rev. E. P. Thwing,	3 00
Buffalo, E. Sterling Ely, for Cilicia,	30 00
Canastota, Rev. W. W. Warner,	6 80
Clinton, Mrs. G. K. Eells,	5 00
Fishkill, ———,	5 00
Homer, "Y. L. M. B.,"	20 00
Hoosick Falls, A friend,	1 00
New York, F. M. Smith,	5 00
Norwich, H. T. Dunham,	10 00
Patchogue, O. D. Crawford,	1 00
Pekin, Abigail Peck,	5 00
Rome, Rev. W. B. Hammond,	1 00
Utica, Mrs. G. H. S. Maynard,	5 00
Wading River, R. Gosman, Jr.	1 00
Youngstown, A friend,	1 00—111 75

PENNSYLVANIA.

Allegheny City, Mrs. Adaline Royden,	20 00
Jeffersonville, Mr. and Mrs. F. Whiting,	5 00
Lebanon, G. W. Hayes,	2 00
Montrose, A friend,	3 00
Philadelphia, F. E. W. Harpe, 5; W. M. L. Richards, 5; T. A. T. Hanna, for Mardin, 4.99; E. Pennock, 1; J. Metz, 1; W. H. O., 50c.	17 49
Pittsburg, E. B. Smith,	1 00—48 49

NEW JERSEY.

Bridgeton, A. H. Burt,	1 00
Camden, A. L. Hill,	5 00
Trenton, R. Sinnickson,	50—6 50

DELAWARE.

Wilmington, Rev. W. W. Taylor, for Mardin,	1 00
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MARYLAND.

Baltimore, ———,	2 00
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DISTRICT OF COLUMBIA.

Washington, A friend,	1 00
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FLORIDA.

Winter Park, Susan S. Kimball,	25 00
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ALABAMA.

Birmingham, R. R. Brown,	2 00
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OHIO.		IOWA.	
Berea, 1st Cong. ch.	1 00	Independence, Cong. ch., 3.50; W. S.	
Cleveland, Rev. H. A. Schauffler,	5 00	Potwin, 3.50,	7 00
Ironton, Mrs. W. F. Willson,	1 00	Montour, Rev. W. H. Barrows, for	
Newark, Laura J. Jones,	2 00	Cent. Tur.	5 00
Oberlin, Rev. and Mrs. Geo. Clark,		Osceola, Miss J. M. Baird,	1 50—13 50
12.50; Mrs. L. G. B. Hills, 12.50		MINNESOTA.	
(=25), for Mrs. Coffing,	25 00	Minneapolis, Y. L. M. Soc., Plymouth	
Wooster, H. W. B., for East. Turkey,	12 50—46 50	ch., for Miss H. L. Dewey,	10 50
INDIANA.		KANSAS.	
Napanee, Mary Bechtel,	1 00	Boling, L. A. Stone, for Cent. Turkey,	2 50
ILLINOIS.		CALIFORNIA.	
Canton, A friend,	2 50	Lugonia, Mary G. Hale,	5 00
Danville, Mrs. A. B. Swan,	3 30	Oakland, E. D. Hale,	2 00
Galesburg, Friends,	21 00	Riverside, A class of young ladies,	8 50
Gilman, Rev. and Mrs. A. S. Hous-		San Diego, 1st Cong. Sab. sch.	15 87
ton,	5 00	San Francisco, Mrs. S. M. U. Cum-	
Joy Prairie, Cong. Sab. sch.	14 58	mings, 5; Mrs. Phebe C. Weil, 2,	7 00—38 37
Naperville, G. W. Sindlinger, 5; A.		IRELAND.	
A. Smith, 5,	10 00	Queenstown, O. L. Leonard,	5 00
Princeton, Cong. Sab. sch., Class			
No. 5,	5 00		
Ridge Prairie, Rev. A. Kern, 7; W.			
Glenn, 1.50,	8 50	Previously received,	1,844 55
Wheaton, Mrs. W. K. Guild,	5 00—74 88		18,119 88
WISCONSIN.			19,964 13
Whitewater, Aux. Society,	3 80		

FOR SUFFERERS IN CHINA.

NEW YORK.		OREGON.	
Buffalo, A friend,	5 00	Forest Grove, Cong. Sab. sch.	9 00
TENNESSEE.		CHINA.	
Shelbyville, Martha Allan,	5 00	Foochow, Emily S. Hartwell,	5 00
IOWA.			29 00
Lea Grand, Miss L. O. Craig,	5 00		

FOR SUFFERERS BY FIRE AT ZEITON.

MAINE.		OREGON.	
Bangor, A member of 1st ch.	5 00	E. Portland, 1st Cong. ch., for church	
MASSACHUSETTS.		building,	14 62
Tapleyville, Sarah Richmond,	5 00	Previously received,	40 50
CALIFORNIA.			751 87
San Diego, 1st Cong. Sab. sch.	15 88		792 37

DONATIONS RECEIVED FOR EUPHRATES COLLEGE,
HARPOOT, TURKEY.

MAINE. — Warren, E. B. Hall,	1 00	MASSACHUSETTS. — Boston, Rev. R. B.	
MASSACHUSETTS. — Auburndale, Cong. Sab.		Howard, for Hopkins Professorship,	5 00
sch.	22 30	Andover, Rev. F. Greene, Hopkins Pro-	
NEW YORK. — New York City, Mrs. M. L.		fessorship,	10 00
O. Sullivan,	10 00	CONNECTICUT. — New London, Mrs. M. S.	
OHIO. — Painesville, J. H. King,	53 00	Harris, Hopkins Professorship,	50 00
do Est. W. Rice,	100 00—153 00	NEW YORK. — E. Bloomfield, Mrs. S. L.	
MINNESOTA. — Minneapolis, Mrs. R. J. Bald-		Taylor,	25 00
win,	100 00	OHIO. — Columbus, Mrs. H. E. Ide,	100 00
Minneapolis, 2d Cong. Sab. sch.	46 00	Cleveland, W. H. Doan,	100 00
Ripon, Rev. E. H. Merrell,	10 00—56 00	IOWA. — Des Moines, J. Callanan,	50 00
Previously acknowledged,	342 30	Acknowledged above,	340 00
	65,362 37		65,704 67
	\$65,704 67		\$66,044 67

ARTHUR W. TUFTS, *Treasurer.*ARTHUR W. TUFTS, *Treasurer.*

BOSTON, January 2, 1888.

BOSTON, February 10, 1888.

FOR YOUNG PEOPLE.

EUPHRATES COLLEGE, HARPOOT, TURKEY.

BY REV. C. H. WHEELER, D.D., PRESIDENT OF THE COLLEGE.

THIRTY-TWO years ago, to the writer's question, "Where is Harpoot?" echo answered, "Where?" The maps contradicted each other. To answer the question now, we invite our young friends to form a party for a sort of Cook's tour, to go and see it, not, as the writer did thirty-one years ago, by a fifty-six days' voyage to Smyrna on board a bark, with her hold filled with rum, and thence by a month's travel on steamboat and on horseback, but, since we are in haste, by steamer to Liverpool, and thence by London to Paris, where, not stopping for sight-seeing, we take the "*Oriental express*," and, in less than three days, go by Strasburg, Munich, and Vienna to Constantinople.

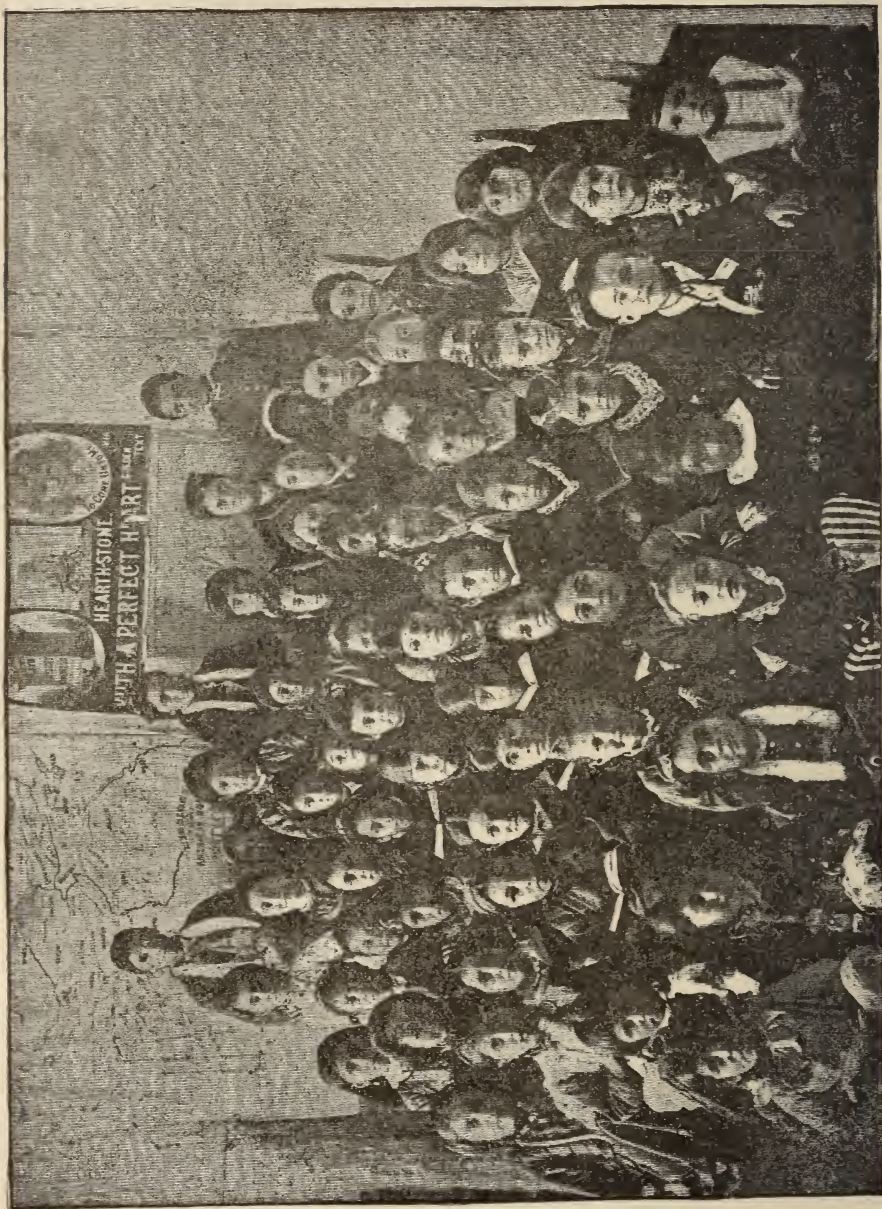
Thence we go by steamer two days to Samsoon, a city on the southern shore of the Black Sea, where, a road having been recently made, we mount a springless wagon covered with cotton cloth, and, passing through Amasia, Tocat, Sivas, and Malatia, and crossing the Euphrates River, we, by a little more than two weeks' ride, reach the mountain height of Harpoot, raised forty-six hundred feet above the sea.

When twenty miles or more away, we can see the white stone-walls of the college buildings stretching along the northern edge of the western ward of the city. In other directions they can be seen thirty or forty miles away. As the *Herald* for April, 1885, gave a cut of the college buildings, we do not give it here, but lead you to the upper story of the central building to take a look to the southeast across the plain to the two ranges of the 'Taurus Mountains, dimly visible at thirty and forty miles distance. Between them lies a beautiful lake, a copy of that of Galilee, in size and surroundings, but differing from it in having no outlet, and in being more hundreds of feet *above* the sea than that is *below* it. A little beyond, in the same mountains, are the sources of the Tigris River.

Away to the north and northwest of the city, you see the peaks of the Anti-Taurus range, from forty to sixty miles distant, to the south of which flows the eastern branch of the Euphrates, sweeping in the form of a huge ox-bow around the city in the distance at the north, west, and south. Around the base of our central mountain spur spreads the plain of Harpoot, with its scores of villages, in twenty-one of which a gospel work has begun, and twenty-seven schools been opened, taught by students from the college. In all our mission field, one hundred miles in width and two hundred in length, there are sixty-nine such schools with about three thousand pupils, one third of them girls.

The college thus has a sightly and central position, and is not only ever advertising itself to the hundreds in our schools, but to the thousands who have

no schools is saying, "You see my shining walls : come, enter them and enjoy the blessings of Christian education." This central building which we have entered is the president's house, with a wing for the printing-press. It is in the *middle*,



GIRLS FROM THE PRIMARY DEPARTMENT.

to keep the department for boys and that for girls apart, to prevent their pupils from even seeing each other ; for we are in the Orient, where, after thirty-one years' residence, I am yet to speak to the first respectable *Turkish* woman or see her face. The Christian races differ much from the Turks, but *in this district* it

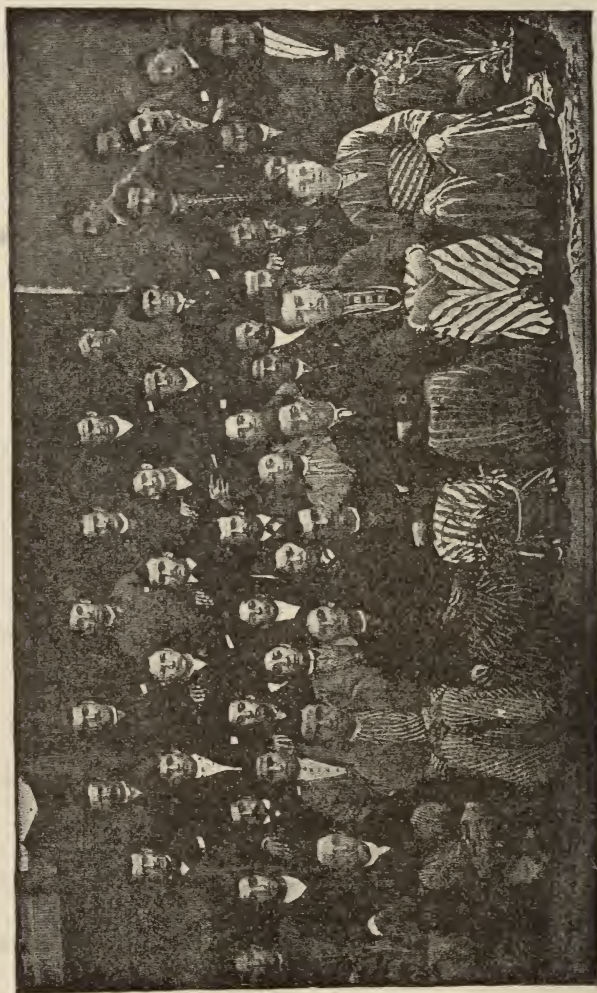
would be highly improper for young men and young women, not of the same family or not engaged to be married, to speak to each other. So the teaching must be in separate classes.

Each department has four grades: primary, intermediate, high, and college. Each of the first three has about three years of study, and the last, five. As few of the boys who come from the towns on the plain can pay the \$26.40, the price of board for the school year, and as we give no food to boys, many of them, or their fathers for them, walk from three to twelve miles to bring them their week's supply of food, the cost of which is often less than twenty-eight cents. Girls who can, pay \$22 for food for the year, but to some we make a discount. A boy's tuition for the year varies from \$1 in the primary, to \$6.40 in the college, grade, while the girls pay half as much. The yearly rent of a boy's room varies from twenty cents, to \$1.20, and that of a girl, from twenty cents to forty cents. With the exception of a *very few girls*, all the pupils, of course, furnish their own clothes and books, but to girls who wish it, books are *rented* for a small sum. Some pupils give notes for tuition, and pay when school committees call them to teach.

With the exception of a daily Bible lesson during twelve of their fourteen years of study, they have about the same lessons as you have, except that the girls have no Latin, Greek, or French, and do not have the highest mathematics. Like you, they have written examinations. All study English, as do about eight hundred pupils in other schools. The earnestness with which some seek education would, I fear, put some of you to shame, as would the Christian temper which some of them show. A poor boy, living twenty miles away, too far to bring his food, hoping thus to get aid from us, wrote and sent to me a long poem, each stanza of which ended with "Beautiful Armenia-College!" (the old name), but his father tied him at home by a matrimonial knot. Another boy of fourteen, Yegheazar ("Eleazar"), ran away from home, and was followed by an older brother, whose only plea for his return was that he was the family peacemaker. "We are many brothers," said he, "and we often fall out, but Eleazar takes his Holy Testament and reads to us till we stop quarreling." On our promising to pray for the peace of the family, and to send Eleazar home to spend the Sabbaths and settle any differences they might have, he was allowed to stay. This lad, having meanwhile taught a year in a distant town, where he won high reputation as a teacher and Christian, has paid his debts, and is ready to enter as a freshman.

The change of feeling in regard to female education is most surprising. Five years ago, our faith only put desks for thirty-two in the *college* room, for the next *twenty* years, but there are already forty-eight there. The most cheering fact is that nearly all our graduates — all the girls — are Christians, as are most of the forty-eight. Of the two hundred and twenty-five girls now in the four grades, many are little missionaries. You would call our Sunday-school concerts Babel, for sometimes we have parts in five languages, Armenian, ancient and modern, Turkish, Koordish, and English. In these concerts boys — of *course* girls do not — read essays of their own writing, in three languages. In our prayer-meetings little boys and girls often pray with a simplicity and fervor which cheer our hearts. But I must introduce to you our eleven male and nine female native

teachers, all Christians, and Reshid Effendi, the *hoja* (teacher) of high Turkish. (He is a Mohammedan.) Come, too, and see the seventy-eight little boys and eighty-nine little girls in the primary grades. We show you some of the girls, with their teachers, on the preceding page. Tomas, the boy teacher, is from Redwan, our Koordish mission field, and teaches in what are to him foreign tongues, Armenian and English. He is an example of a young man saved by a



BOYS FROM THE COLLEGE.

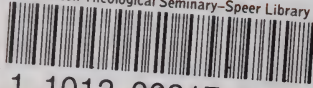
mother's prayers, as I hope many of you are. Mariam ("Mary"), the little girls' teacher, is very proud of her darlings and likes to show the "Christ seat" in the corner of the room, in which no one ever sits, but in which the girls put their little offerings for their missionary society. She will tell of that and six other societies among the girls, which, poor as are most of the girls, raised \$79 last year for mission work in Koordistan, and to aid poor pupils.

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